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CRITICAL REVIEW.

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For the Month of *September*, 1778.

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*A few Remarks on the History of the Decline and Fall of the Roman Empire. Relative chiefly to the two Last Chapters. 8vo. 2s. 6d.*  
Robson.

**M**R. Gibbon, in the two concluding chapters of his *History of the Decline and Fall of the Roman Empire*, describes the condition, the numbers, the manners, the sentiments of the first Christians; points out what he apprehends were the secondary causes of the rapid progress of Christianity; and gives us an account of the conduct of the Roman government towards the Christians, from the reign of Nero to that of Constantine.

In these disquisitions history affords but an imperfect and ambiguous light. The pagan historians have given us little or nothing, relative to Christianity, except some few invidious and unjust reflections on the tenets, and the conduct of its professors. The ecclesiastical writers, coming immediately out of heathenism, have blended their own mistakes and peculiarities with the doctrines of Christ; and sometimes have condescended to make use of pious frauds. But supposing their representations of Christianity were always just, the circumstances, which ought to be faithfully exhibited, are scattered through a great number of voluminous productions. On this account, it requires a long course of theological study, a critical knowledge of the scriptures, an adequate idea of the nature and genius of our religion, with an uncommon penetration and discernment, to delineate the characters, the manners, the sentiments, of the first Christians, and to represent their religion in its native purity and simplicity.

VOL. XLVI. Sept. 1778.

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The ingenious writer above mentioned is supposed to have thrown many false and injurious reflections on Christianity, and to have misrepresented the authors he has had occasion to cite on that subject.

In a publication, which we have lately reviewed, he is charged with a great number of errors and inaccuracies in his quotations; and in this tract the same accusation is supported by many additional proofs.

Mr. Gibbon having represented Palestine as 'a territory scarcely superior to Wales, either in fertility or extent,' our author, in his first note, produces the testimony of Tacitus, Ammianus Marcellinus, and other writers, to prove, that in ancient times it was a beautiful and fertile country. Dr. Shaw asserts, 'that the Holy Land, were it as well peopled and cultivated, as in former times, would be still more fruitful than the very best part of the coast of Syria and Phœnice; that the land, is, what Moses calls it, 'a good land,' still capable of affording its neighbours the like supplies of corn and oil, which it is said \* to have done in the time of Solomon.'—On the other hand, it may be observed, in favour of Mr. Gibbon, that Strabo speaks of it with contempt, calling the country about Jerusalem 'a dry and barren region, not worth any one's envy or contention.'

Mr. Gibbon styles Lactantius an obscure rhetorician. Our author replies, that Lactantius was so far from being an obscure rhetorician, that he taught rhetoric publicly, and with great applause, first in Africa, and then at Nicomedia; and that the reputation, which he established at the latter place, gained him so much esteem with Constantine, that he took him to his court, and entrusted him with the education of his son Crispus.

Zosimus, says Mr. Gibbon, tells a very foolish story of Constantine, causing all the post-horses, which he had used, to be hamstrung. Our author observes, that, foolish as the thing may seem, Aurelius Victor confirms it: "ad frustrandos, insequentes, publica jumenta, quaquà iter egerat, interfecit." § 40.

Mr. Gibbon says, 'Herodotus asserts, that the inhabitants of Palestine, i. e. the Jews, had, by their own confession, received the rite of circumcision from Egypt. Lib. ii. c. 104.

Our author answers, that Herodotus is not unjustly accused of many inaccuracies and fictions; that this passage in Herodotus carries evident marks of forgery; that Herodotus might have gained proper information concerning the origin of cir-

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\* 1 Kings v. 11.



cumcision from Esdras, Nehemiah, Malachi, and other eminent Jews, if he had been studious of the truth, and might have learned, that the Jews never confessed they had borrowed the notion of it from the Egyptians; that Tacitus looked upon circumcision as a distinctive mark, peculiar to the Jews; 'circumcidere, says that historian, genitalia instituere, ut *diversitate* noscantur:' and therefore paid no regard to the vague and indeterminate assertion of Herodotus on this subject.

Mr. Gibbon says: The assurance of a millenium was carefully inculcated by a succession of the fathers from Justin Martyr and Irenæus, down to Lactantius. They all maintain and describe that system, as received by the general consent of the Christians of their own times.

The author of the Remarks replies: 'That such was the private opinion of many pious Christians at that time, it is not denied. But it never was received by the general consent of the Christians, as may be proved by Justin's own words: "I have already confessed to you, O Trypho, that I, and many others of the same mind with me, do think, that it will come to pass. But I have also signified to you, that many, who are of pure and pious Christian sentiments, do not think so."

Mr. Gibbon says: 'A noble Grecian had promised Theophilus, bishop of Antioch, that if he could be gratified with the sight of a single person, who had been actually raised from the dead, he would immediately embrace the Christian religion. It is somewhat remarkable, that the prelate of the first eastern church, however anxious for the conversion of his friend, thought proper to decline this fair and reasonable challenge.'

Answer. 'It is not to be expected, that miracles are to be wrought, whenever they are called for. Even Christ himself would not satisfy the Jews, when they called out, "Let him now come down from the cross, and we will believe him"... It does not appear from the answer, which Theophilus makes to Autolycus, that he was not able to alledge one single instance of a person raised from the dead, but only that he did not think it necessary to satisfy the vain curiosity of Autolycus in a matter, which was not likely to have any good effect upon him.'

Theophilus lived about the year 170 or 180. And whether any person in that age could raise a dead man to life or not, may admit of some dispute. It may likewise be said, that what was not 'necessary' in this case, might be thought unnecessary in every other. Our author adds: 'we believe a Justin, an Origen, a Tertullian, when they relate miracles, which were wrought in their days; and shall we, for the sake of an ar-

bitrary hypothesis, give the lie to a Basil, a Chrysostom, an Ambrose, an Augustine, illustrious fathers, who flourished after the conversion of the Roman empire, and all unanimously bear testimony to the continuance of many miracles in their time?—On this occasion it may be observed, that we cannot pretend to vindicate all the miracles, which have been attested by ‘illustrious fathers.’

‘Tertullian, says Mr. Gibbon, with an honest pride, could boast, that very few Christians had suffered by the hands of the executioner, except on account of their religion.’

Answer: ‘His words are, *not one*: nemo illic Christianus. Apol. § 44.

Mr. Gibbon censures the Christians for their inactivity. The author of the Remarks replies: As Christians they could not attend the senate, as it was always held in a temple or consecrated place; and every senator before he entered on business dropt some wine and frankincense on the altar. As Christians they could not partake of their entertainments, which were concluded with libations. As Christians they might scruple to attend at their marriages; for the nuptial ceremonies always commenced by the taking of auspices, and such kind of superstitious rites, and were celebrated by idolatrous hymns and obscene verses. As Christians they could not attend at their funerals; for the pile itself was an altar, the flames were fed with the blood of victims, and all the assistants were sprinkled with lustral water. In fine, as Christians they were obliged to absent themselves from the public festivals. For the dangerous temptations, which on every side lurked in ambush to surprise the unguarded believer, assailed him with redoubled violence on those solemn days. These things impartially considered, we cannot in justice condemn them for declining any intercourse in such affairs, as would have evidently been a violation of their duty. Where this did not interfere, they were always ready to serve the pagans in every shape. “Proinde, says Justin Martyr, nos solum Deum adoramus, & vobis in rebus aliis læti inservimus. Apol. p. 64.

Mr. Gibbon has observed, ‘that the passage concerning Jesus Christ, was inserted into the text of Josephus, between the time of Origen and that of Eusebius, and may furnish an example of no vulgar forgery.’

As this is a point, which has been frequently and warmly disputed, we shall give our readers the greatest part of what this writer has advanced in defence of this celebrated passage.

‘In order that we may clear up this matter, it will be proper to lay before the reader the whole passage: “At the same time there



there was one Jesus, a wise man, if at least a man he may be called: he was a great worker of miracles, and a teacher of those that were curious and desirous to learn the truth, and he had a great many followers, both Jews and Gentiles. This was the *Christ* that was accused by the princes and great men of our nation. Pilate delivered him up to the cross, and all this notwithstanding, those that loved him at first, did not forsake him. *He was seen alive again the third day after his crucifixion*, as had been foretold by several prophets: with other wonders that he wrought, and there are a sort of people that to this day bear the name of Christians, as owning him for their head." (Josephus's *Antiquities*, as translated by sir Rog. L'Estrange, vol. ii. b. 18. p. 1031, Oct. edit.) This passage is cited by Eusebius, who lived in the third century, and Josephus died in the second. It is to be found also in St. Jerome, in Sophronius, in Rufinus, in Isidore of Damietta, in Cedrenus, in Nicephorus Calistes, in Suidas, &c. who all alledge it as authentic. These authors had all of them particular copies, seeing that they wrote in different places and different ages: some in Greece, others in Palestine, and others in Egypt. Their copies however were uniform, as well as those which have been transmitted to us. What objections can be made to such unanimous testimony? Some say Eusebius forged it: if so, he was the most errant blunderer and bare-faced impostor that ever existed, to give for authentic a piece that he forged himself. But to whom did he attribute it? To an unknown and obscure author? No! On the contrary he ascribed it to an historian universally known, and whose writings had been deposited in the imperial library. Moreover, it is not in one place only, but in several that he cites this passage without apprehending any detection either from Jew or Greek, who had the works of Josephus constantly in their hands. Some there are who acquit Eusebius of any designed imposition so unworthy of an historian, yet take another method to invalidate the text. They agree that he had read it in some author, although not in Josephus. And what corroborates their opinion is, that Photius, speaking of Caius, a priest of Rome, who lived in the third century, says that he was the author of a work, which some attributed to Josephus, and in which mention was made of Jesus Christ conformable to the dignity of the subject. Eusebius therefore might have been guilty of an involuntary mistake, and according to the popular notion, which was then current, attribute the text of this priest to the Jewish historian. The allegation however of a possibility is no proof. It still remains to shew clearly that this text is not in Josephus, but in some other author. Now it is notorious that no writer, either ancient or modern, ever maintained that he saw it in any work whatever, otherwise than in, or borrowed from Josephus. Moreover Caius never wrote any treatise called the *Jewish Antiquities*. The title prefixed to his work was the *History of the Universe*, and Photius

does not affirm that it ever appeared under the name of Josephus. He only says, that this book appearing without a name, some attributed it to Justin, others to Irenæus, and some to Josephus, imagining there was some conformity in the style between the Jewish historian and the anonymous author. (Photii Bibliothec. art. 48.) Of what authority is this variety of sentiment and opinions to the positive evidence of Eusebius, who must have been morally sure of its authorities being warranted by all the copies that were then extant? Whence comes it then, say others, that the more ancient fathers, who wrote so much against the Jews, as Justin, Tertullian, &c. never made use of such an advantageous text in the whole course of their disputes? Whence comes it that Photius does not cite it? Whence comes it that Joseph, the son of Gorion, never makes mention of it in his abstract of the Jewish Antiquities? And, above all, how happens it that Origen is not only silent on this celebrated passage, but declares in express terms, that Josephus *did not acknowledge Jesus for the Christ?* (lib. i. cont. Cels. p. 35.) The silence of the first and the formal disavowal of the latter, say they, are strong proofs of fraud and imposture: not at all; for, abstracting from the absurdity of the conclusion, St. Justin, though he was ever so well convinced of its authenticity and the value of the text, could not make use of it in his dispute with Trypho for several reasons. He was looked upon as an apostate among the Jews, a corrupter of the scriptures, and a court parasite. There is however a more decisive reason, viz. that it was agreed on both sides that the dispute should be carried on by the authority of scripture alone. “*Ut in hoc assentiamur (inquit Trypho) non enim præter sententiam Creatoris rerum universarum quidquam ipsum vel facere vel dicere, te suspicamus asseverare. Ego autem scripturâ, quam dixi, manifestum hoc vobis reddam.*” Justin Tryp. p. 277) As to the silence of Photius on this head, it is of no manner of weight; he did not publish a complete analysis of the Jewish antiquities, but only a few scraps of the latter part of Josephus’s works; it must therefore be allowed, either that his silence proves nothing against the text in question, or maintained that the fourteen first books of the Antiquities, of which he makes not the least mention, are false and supposititious. However if Photius had made it a point to advance nothing but what he faithfully extracted from thence, the difficulty would be less frivolous. It is notorious that he adds and retrenches, more like an historian who relates, than an exact abbreviator, who keeps within the bounds of the work he proposes to reduce. For example, out of the whole work of Josephus, in which there is a multiplicity of interesting facts concerning the people of God, he mentions only the succession of the high-priests in the family of Aaron, and a few passages concerning Herod; and these even are full of anachronisms. Moreover he says of Herod that he was the son of Antipater and Cyprius; that during his reign Jesus Christ was born of a virgin; and



and that, on this occasion, an innumerable multitude of children were put to death in Bethlem. Most certainly not one of these circumstances are to be found in Josephus. We must therefore admit, either that whatever is not mentioned by Photius is supposititious in Josephus, or attribute to Josephus the articles related by his abbreviator. Now Photius speaks, as we have already said, of the miraculous birth of Jesus Christ; of the innocents that were sacrificed to the fears of Herod: we must therefore necessarily conclude that these facts are extracted from Josephus. Let the incredulous take the alternative. If they pretend that what Photius has affirmed is not to be admitted, and only reject what he has not recorded, they are inconsistent and unjust. But if they acknowledge the position, the argument turns against them. Finally, it matters not what Photius believed either for or against the contested text: his authority, as living in the 9th century, is of little importance. The question in debate is, whether the passage be really related by Josephus or not. Photius says nothing to the contrary. Eusebius, Ruffinus, St. Jerome, Sophronius, Cedrenus, Isidore, Sozomenus declare in the affirmative. As to Joseph Ben-Gorion he is posterior to Photius, having lived in the 10th century. Moreover, being convicted of fraud in the composition of his works, little attention is paid to his authority. (See Baronius Annals, Scaliger, and many other critics.) The next upon the list is the irreproachable Origen, who says, that Josephus *did not acknowledge Jesus for the Christ*. “*Jesum parum agnoscens pro Christo.*” But be it observed however in the first place, that Origen positively affirms that Josephus mentions St. John Baptist, and James the brother of *Christ*. “*Joannem fuisse baptistam*” in ultionem Jacobi cognomento Justi, fratris Jesu qui dicitur *Christus*,” (ut supra.) Of these latter texts we will speak more at large hereafter; in the mean time return to that of Origen, who says, that Josephus *did not acknowledge Jesus for the Christ*, which may signify that he did not *declare* that he was such in effect, or did not *receive* him as such. And it is in this sense that Origen’s words must be taken; for, as it is justly observed, the words he makes use of, imply a cordial and interior adhesion, a strong conviction, so as to embrace the opinion that he really was such in effect, and not nominally so. Moreover it cannot be doubted but this was his real meaning, since a few lines lower (as has been observed before) Josephus mentions *Christ* as the brother of James surnamed the *Just*. But is it likely, say they, that a Jew of the sacerdotal race, a Pharisee, could possibly affirm that *Jesus was the Christ*? His birth, his rank, his character, his religion would never permit so strong and Christian-like expressions to fall from his lips. Why so? when it is evident that these words, *Jesus was the Christ*, are susceptible of two senses. They may signify, either that Jesus was the true Messiah, announced by the prophets, and expected by the Jews, or that he was *reputed* such, and that he was generally known by the name of Christ. Let us suppose that Josephus

did not take it in the former sense. Why must he not however make use of it in the latter, which was conformable to the popular opinion? Nothing more usual than to describe a man by the idea which others have of him, although we may differ in judgment ourselves. That such however was the appellation at that period may be proved from Tacitus, Suetonius, Pliny the Younger, Celsus, Lampridius, Porphyry, Julian, and many others: they all give the name of *Christ* to Jesus. Did they think him such in effect? No certainly, for their misfortune. But they made use of the common appellation that was known and familiar in the days they lived. The meaning then certainly is this: *Jesus was the Christ, i. e. he was called the Christ.* Nothing more common than this mode of expression. Pilate affixed upon the cross on which our blessed Saviour was nailed, "Jesus of Nazareth, king of the Jews." Was it because he really thought he was king of the Jews? Certainly not; he affixed those words out of mere derision, as much as to say, "Jesus of Nazareth, who calls himself king of the Jews." Josephus therefore in the same sense might certainly say of him, that he was the *Christ* or the Messiah, as Pilate acknowledged him king of the Jews. In fine, both of them, setting aside their private ideas concerning what our blessed Saviour was or was not, conformed to the notion of the times. St. Jerome, in translating this passage, *Jesus was the Christ*, renders it thus, "Credebatur esse Christus." *He was thought to be the Christ*, which certainly conveys the sense and meaning of Josephus minutely. There remain however still more objections to the text. "He had a great many followers both Jews and Gentiles." This must be supposititious, say the incredulous, for Jesus Christ was not known to the Gentiles, and converted at most but a couple of women, the Canaanee, and the woman labouring under a bloody-flux. Such an hyperbole therefore must be the production of some Christian zealot.—To this it may be answered, that besides the two women, we read in scripture of the Centurion, whose faith our blessed Saviour so much extols. "Verily I say unto you, that I have not found so great faith in Israel." (Matt. viii. 10.) We find also a number of Samaritans, who were converted by the strength of his doctrine and miracles. His reputation also was spread, as we see, through all Syria and Phœnicia (John iv. 21, 52—xii. 20.) Moreover this way of arguing is an abuse of terms; for when Josephus mentions that Jesus Christ "had a great many followers both of Jews and Gentiles," he does not speak of the person of Jesus Christ alone, but also of his doctrine which was taught and spread far and near by the apostles. He relates what he perceived in his days, and transfers the success of the disciples to the master. Josephus wrote towards the end of the first century, under the reign of Domitian, as he tells us; and it is notorious that at that period the gospel had made considerable progress. Without recurring to further evidence, Josephus informs us of it himself: "There are a sort of people, says he, that to this day bear the name of Christ,



Christians, as owning him (Christ) for their head." This sentence plainly discovers his real meaning, and is a familiar expression we frequently meet with.—Another objection to this celebrated text proceeds from the following words: "At the same time there was one Jesus, a wise man, if at least a *man* he may be called, for he was a great worker of miracles." According then to Josephus, Jesus was more than a man; therefore, according to his idea, he was a God. Nevertheless the Jews never believed that the Messiah was to be more than man; consequently this text is interpolated, unless we can suppose Josephus capable of acting and thinking contrary to his religious principles. One instance out of scripture, among many, will suffice to confute this objection. "For unto us a child is born, unto us a son is given, wonderful counsellor, the *mighty God*, &c." (Isaiah ix. 6.) Was it not of the Messiah that the synagogue explained this and many other passages relating to this subject? It is in vain to alledge that the modern Jews give a different interpretation to them. It is not from the modern Jews or their commentaries that we are to learn the determination of this question; it is from their forefathers, much more instructed and enlightened than these, and more faithful guardians of the ancient doctrine: it is from them we are to learn the truth. The ancient rabbis, in their writings, have expressed in the clearest manner, their sentiments on this subject, acknowledging that the Messiah was to be both God and man, as may be seen in the Chaldaic paraphrase of Philo. Rabb. Hakadosch. Jonathan in cap. ix. Isaiah. Philo, lib. de Somn. & Galatin de Arcan. Cathol. veritatis.—

—From whence we may conclude, that Josephus might have spoken as he did without wounding the tenets of the Jewish church in any shape. However, though we should grant that the Jews did not represent their Deliverer under the notion of God, the above mentioned difficulty will not be less vain. Josephus says, that "Jesus was a wise man, if at least a *man* he may be called." This only shews the surprize and astonishment of the historian at the wonderful works which our blessed Saviour performed. Natural enough such an expression, when we are struck with admiration; and is as much as to say, so wonderful were his works that he could scarce be called a man. Josephus could not be ignorant of these, for he was born about four years after the death of our Saviour; and it must have been almost the same to have seen his miracles, as to receive the relation of them in so short a space of time. The last objection we meet with is as follows: the contested text neither agrees with what precedes it, or what follows it. The thread of the discourse is interrupted, consequently being detached from the narrative, it stands single by itself; for, in the first place, Josephus speaks of a meeting among the Jews against Pilate, and the punishment they received in consequence of it. Then the testimony concerning Jesus Christ immediately follows; and the successive lines are, "At the same time hap-  
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pened *another disaster* which terrified the Jews." It is evident then that the words, *another disaster* cannot tally with the sentence concerning Jesus Christ, which is not mentioned as an occurrence any ways fatal to the nation. Omit but the disputed passage, then *another disaster* agrees perfectly well with what precedes it, viz. the sedition against Pilate. Wherefore, since the text interrupts the thread of the narration, it must be fraudulent and supposititious. Not at all; for in that supposition, every historical fact would be false, if the historian should happen to misplace it; which most certainly is a false consequence. It is not Josephus only, but Thucydides, Polybius, Livy, and many of the best writers, that are guilty of these inaccuracies. However we can easily shew that this celebrated text is in its proper place, respecting the events that precede it: these were two; first, the enterprize of Pilate in endeavouring to erect the emperor's picture in Jerusalem, as above said; and the second, on taking money out of the holy treasury to defray the expence of an aqueduct. After the recital of these two events, Josephus begins his narration concerning Jesus Christ, "At the same time there was one Jesus, a wise man, &c." How then are we to determine that this passage is in its proper place with respect to the former? By chronology certainly, the only rule to guide us upon these occasions. It is evident that the first enterprize of Pilate upon the Jews was in the year 27 or 28 of Jesus Christ; and the second attempt is that of 30 or 31. It is evident also, that immediately after these events, our blessed Saviour appeared in his greatest lustre. His forerunner, St. John the Baptist, commenced his ministry, according to St. Luke, in the 15th year of Tiberius, and the 2d of Pilate's government in Judea, anno 27 or 28. Six months after St. John the Baptist our blessed Saviour appeared, that is, in the third year of Pilate's administration. The date of the contested passage falls in nearly with this period, and is at the heel of two contemporary facts. Thus we see that it tallies with the preceding events, and it is evident that Josephus was obliged to place it there upon that account. After this short digression, he relates a third misfortune which befell the Jews, which was their being banished from Rome, according to Tacitus, in the fifth year of Tiberius, that is, eight years before the government of Pilate in Judea, since he was appointed thereunto only in the 13th year of that emperor; consequently this happened nine years before the revolt on account of the emperor's picture, and nearly twelve years before that of the holy treasury. Now these were events, it is certain, he never intended to relate in the order of time, but only to link together, as being of a similar nature. For, as we have shewn by the dates, the latter should have preceded the two former several years. Thus we see that the contested text is in its proper place in respect of what precedes it, and that the subsequent narration cannot invalidate it in any shape; for, though even the intermediate text were expunged, the latter occurrence would



would have no connection with the former, as it precedes them so many years. To conclude, let us suppose that the passage in question is interpolated, and that Josephus has really made no mention at all of our Saviour; from his silence an unanswerable argument may be deduced; he speaks of all the impostors, and heads of particular sects that sprung out from the reign of Augustus to that of Vespasian. Judas Gaulonite, Theodas, Eleazer, have all a place in his history. He even mentions St. John the Baptist, as has been observed, the holiness of his life, and the concourse of people that followed him. Why would he pass over the name of Christ, and the religion he preached? Certainly that party, of which our blessed Saviour was the head, was far more considerable than any of those we have just mentioned. Sects, which were no sooner formed, than they were dispersed, and which never spread themselves beyond the limits of Judea. Wherefore was Josephus silent (supposing it really so) on this occasion only? Either he thought that what the disciples related of Christ was false, or he believed it true. If the former, every consideration must have prompted him to detect those impostures, which sapped the very foundations of his religion. He must have been powerfully instigated thereto by the regard due to his nation, whom the disciples of Jesus Christ accused of putting to an unjust, cruel, and ignominious death. By exposing the impostures of the apostles, Josephus would have rendered himself most agreeable to his countrymen who held Christianity in horror: he would have undeceived the Christians themselves whom the disciples of Jesus had seduced. Is it reasonable to think that a man so interested, should remain thus silent, especially when the mention of our blessed Saviour presented itself so naturally in the course of his history? Some powerful motives must have withheld his pen, as the fear of displeasing his own nation, the Romans, and the emperors; consequently his silence (supposing it such) is of as much weight, as his testimony would have been. It may be alledged that Josephus could never speak so justly of our Saviour, and still continue in his error. To this we can only say, that it remains to be proved that a man never acted inconsistently, and particularly such a one as Josephus, who always made interest his rule of faith. If we have been long in this narration, it was with a view only to give an answer to every objection that ever we have seen against the text, to shew how weak is the sophistry of the incredulous, and that the argument might not pass as *unanswerable*, which often supplies the defect of a solid reply.

What has been said on the other side of the question, the learned reader may find in the first volume of Lardner's Jewish and Heathen Testimonies.

In the subsequent part of this tract the author considers the character of St. Cyprian, the edicts said to have been published

lished by Tiberius and Marcus Antoninus in favour of the Christians, the behaviour of the martyrs towards their judges; and many other points of importance in ecclesiastical history. He appears, on this occasion, to be well acquainted with the writings of the fathers; and zealous to defend them in every material circumstance.

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*The Doctrine of Philosophical Necessity illustrated; being an Appendix to the Disquisitions relating to Matter and Spirit. To which is added An Answer to the Letters on Materialism, and on Hartley's Theory of the Mind. By Joseph Priestley, LL.D. F.R.S. 8vo. 4s. in boards. Johnson.*

THE freedom of the will is that power or faculty, by which the mind is capable of acting or not acting, choosing or rejecting whatever it thinks proper. Every man must be sensible, that he has this power, because he finds himself perfectly at liberty to begin or forbear, continue or end certain actions by a mere thought. He can speak, or he can be silent; he can move his hand, or keep it in the same position; he can sit down, or he can walk; he can do a good action, or a pernicious one. In these, and the like cases, he finds himself absolutely free, uncontrolled by any force, influence, or infliction whatever. And he is as well satisfied, that he has this power, as that he exists.

The author of this tract, in his *Disquisitions relating to Matter and Spirit*\*, has maintained, that man is wholly a material being; he now endeavours to prove, what indeed is a necessary consequence of that hypothesis, that man is a mechanical being; and that the notion of philosophical liberty is absurd.

We shall state his opinion in his own words.

\* All the liberty, or rather power, that I say a man has not, is that of doing several things when all the previous circumstances (including the state of his mind, and his views of things) are precisely the same. What I contend for is that, with the same state of mind, the same strength of any particular passion, for example, and the same views of things, as any particular object appearing equally desirable, he would always, voluntarily, make the same choice, and come to the same determination. For instance, if I make any particular choice to-day, I should have done the same yesterday, and shall do the same to-morrow, provided there be no change in the state of my mind respecting the object of the choice.

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See Crit. Rev. vol. xlv. p. 178, 173. In



\* In other words, I maintain that there is some *fixed law of nature respecting the will*, as well as the other powers of the mind, and every thing else in the constitution of nature; and consequently that it is never determined without some real or apparent *cause*, foreign to itself, i. e. without some *motive of choice*, or that motives influence us in some definite and invariable manner; so that every volition, or choice, is constantly regulated, and determined, by what precedes it. And this *constant determination of mind*, according to the motives presented to it, is all that I mean by its *necessary determination*. This being admitted to be the fact, there will be a necessary connection between all things past, present, and to come, in the way of proper *cause and effect*, as much in the intellectual, as in the natural world; so that, how little soever the bulk of mankind may be apprehensive of it, or staggered by it, according to the established laws of nature, no event could have been otherwise than it *has been, is, or is to be*, and therefore all things past, present, and to come, are precisely what the Author of nature really intended them to be, and has made provision for.

\* With the same state of mind, and the same views of things, a man, he says, would always make the same choice.' This is by no means a consequence. Whenever the mind is suspended, as it were, in equilibrio; or whenever an object is of no importance, and the mind is not suffered to deliberate, it is not in the least necessary, that a man should invariably make the same choice. The mind, in these instances, is influenced by no passions, or prejudices; nay, the choice is generally made without any reason, any motive, or any views whatever.

But suppose we really deliberate, before we form our determination, and are influenced by some motive, it does not from thence follow, that we are guided by necessity. Because the motives, by which we act, are not necessarily obtruded upon us; but sought out, or even formed by ourselves. We view an object in a partial light, or on one side only. It pleases us; we wilfully refuse to view it on any other, and we consequently make our choice. Where is there, in all this, any necessary determination, when the causes, by which we are actuated, are absolutely formed, altered, and modelled, by our own elective powers?

This consideration, if we mistake not, entirely supersedes the argument, which the author deduces from what he calls, \* a chain of causes and effects, which cannot be broken.' And it is idle to declaim on the certainty of an effect, when the whole dispute is about the origin of the cause.

In stating the argument for necessity, drawn from divine prescience, the author says:

\* As

‘ As it is not within the compass of *power* in the author of any system, that an event should take place without a cause, or that it should be equally possible for two different events to follow the same circumstances, so neither, supposing this to be possible, would it be within the compass of *knowledge* to foresee such a contingent event. So that, upon the doctrine of philosophical liberty, the Divine Being could not possibly foresee what would happen in his own creation, and therefore could not provide for it; which takes away the whole foundation of *divine providence*, and moral government, as well as all the foundation of *revealed religion*, in which *prophecies* are so much concerned.

‘ That an event truly contingent, or not necessarily depending upon previous circumstances, should be the object of knowledge, has, like other things of a similar nature, in modern systems, been called a *difficulty* and a *mystery*; but in reality there cannot be a greater absurdity, or contradiction. For as certainly as nothing can be known *to exist* but what does exist, so certainly can nothing be known *to arise from what does exist*, but what does arise from it, or depend upon it. But, according to the definition of the terms, a contingent event does not depend upon any previous known circumstances; since some other event might have arisen in the same circumstances.’

This argument is only applicable to beings of a finite capacity. It is a presumption to assert, that, upon the doctrine of philosophical liberty, the Divine Being cannot possibly foresee, what will happen in his own creation. If we believe the Deity to be infinite and omniscient, where is the absurdity in supposing, that he sees through all eternity with one extensive view? That in the conception of the divine mind all futurity is present, this earthly scene concluded, and the last trump already sounded? If this is admitted, the foreknowledge of God is not in the least inconsistent with the free agency of man: for it will be easily allowed, that the bare inspection of one being does not influence the conduct of another.

‘ Nothing, says the author, can be known at present, except itself, or its necessary cause, exist at present.’ Upon this principle very few things can be foreknown: for the causes of almost all future events are yet in a state of non-existence. This notion therefore seems to be extremely derogatory to the divine perfections.

But, it seems, every thing in the world is transacted by the Deity. For, says the author in the dedication, there is but *one will* in the whole universe, and this one will, exclusive of all chance, or the interference of any other will, disposes of all things, even to their minutest circumstances.

That



That Providence interferes in human transactions, in a manner to us inscrutable, will be readily granted: but that there is only one will in the universe, is a position which we cannot admit. For the scripture tells us, that the will of the flesh, or the will of man, is not the will of God.

In considering the propriety of rewards and punishments, and the foundation of praise and blame, on the scheme of necessity, the author proposes the following case:

‘ I have two children, A and B. My object is to make them virtuous and happy. All my precepts, and the whole of my discipline, are directed to that end. For the use of discipline is by the hope of something that the subjects of it know to be good, or the fear of something that they know to be evil, to engage them to act in such a manner as the person who has the conduct of that discipline well knows to be for their good *ultimately*, though they cannot see it. In other words, I must make use of *present good*, and *present evil*, in order to secure their *future* and *greatest good*: the former being within the apprehension of my children, and the latter lying beyond it, and being known to myself only. This I take to be precisely the nature of *discipline*; the person who conducts it being supposed to have more knowledge, experience, and judgment, than those who are subject to it,

‘ Now, since motives have a certain and necessary influence on the mind of A, I know that the prospect of good will certainly incline him to do what I recommend to him, and the fear of evil will deter him from any thing that I wish to dissuade him from; and therefore I bring him under the course of discipline above described with the greatest hope of success. Other influences, indeed, to which he may be exposed, and that I am not aware of, may counteract my views, and thereby my object *may* be frustrated; but, notwithstanding this, my discipline will, likewise, have its *certain and necessary effect*; counteracting in part, at least, all foreign and unfavourable influence, and therefore cannot be wholly lost upon him. Every promise and every threatening, every reward and every punishment, judiciously administered, works to my end. If this discipline be sufficient to overcome any foreign influence, I engage my son in a *train of proper actions*, which, by means of the *mechanical structure of his mind*, will, at length, form a *stable habit*, which insures my success.

‘ But in my son B I have to do with a creature of quite another make; motives have no necessary or certain influence upon his determinations, and in all cases where the principle of *freedom from the certain influence of motives* takes place, it is exactly an equal chance whether my promises or threatenings, my rewards or punishments, determine his actions or not. The *self-determining power* is not at all of the nature of any mechanical influence, that may be counteracted by influences equally mechanical,

chanical, but is a thing with respect to which I can make no sort of calculation, and against which I can make no provision. Even the longest continued series of proper actions will form no *habitus* that can be depended upon; and therefore, after all my labour and anxiety, my object is quite precarious and uncertain.

‘ If we suppose that B is in *some degree* determined by motives, in that very degree, and no other, is he a proper subject of discipline; and he can never become *wholly so*, till his self-determining power be entirely discharged, and he comes to be the same kind of being with A, on whom motives of all kinds have a certain and necessary influence. Had I the making of my own children, they should certainly be all constituted like A, and none of them like B.

‘ Besides, the discipline of A will have a suitable influence on all that are constituted like him, so that *for their sakes*, as well as on the account of A himself, I ought to bring him under this salutary treatment. And thus all the ends of discipline are answered, and rewards and punishments have the greatest *propriety*; because they have the fullest *effect* upon the doctrine of necessity; whereas it is evident they are absolutely lost, having no effect whatever, upon the opposite scheme.

‘ This appears to me to be the fairest and the most unexceptionable view of the subject, by which it appears that the Divine Being, the father of us all, in order to make us the proper subjects of discipline, and thereby secure our greatest happiness, (which is all that, philosophically speaking, is really meant by making us *accountable creatures*) must constitute us in such a manner, as that motives shall have a certain and necessary influence upon our minds, and must not leave us at liberty to be influenced by them or not, at our arbitrary pleasure.’

From this view of the subject it is not easy to see, how motives have a *certain* and *necessary* influence on the mind. For the motives, which influence A have no effect upon B; consequently both of them are left at liberty to be influenced or not, as their caprice may direct.

It is commonly alledged, that the doctrine of necessity makes God the author of sin. Dr. Priestley endeavours to obviate the objection in this manner:

‘ Our supposing that God is the *author of sin* (as, upon the scheme of necessity, he must, in fact, be the author of all things) by no means implies that he is a *sinful being*, for it is the *disposition of mind*, and the *design* that constitutes the sinfulness of an action. If, therefore, his disposition and design be good, what he does is morally good. It was wicked in Joseph’s brethren to sell him into Egypt, because they acted from envy, hatred, and covetousness; but it was not wicked in God, to ordain it to be so; because in appointing it he was not actuated



tuated by any such principle. In him it was gracious and good, because he did it, as we read, to *preserve life*, and to answer other great and excellent purposes in the extensive plan of his providence.'

This is by no means satisfactory. We cannot suppose, without the grossest and most impious absurdity, that an all-perfect being can lay any of his creatures under an invincible necessity of sinning, on any account whatever: since he earnestly admonishes them to fly from sin, on pain of the severest punishment.

Our author proceeds:

'If any person, notwithstanding this representation, should be alarmed at the idea of God's being the proper cause of all evil, natural and moral, he should consider that, upon any scheme that admits of the divine *prescience*, the same consequences follow. For still God is supposed to foresee, and *permit*, what it was in his power to have prevented, which is the very same thing as *willing* and directly *causing* it. If I certainly know that my child, if left to his liberty, will fall into a river, and be drowned, and I do not restrain him, I certainly *mean* that he should be drowned; and my conduct cannot admit of any other construction. Upon all schemes, therefore, that admit of the divine prescience, and consequently the *permission* of evil, natural and moral, the supposition of God's virtually *willing* and *causing* it is unavoidable, so that upon any scheme, the origin and existence of evil can only be accounted for on the supposition of its being ultimately *subservient to good*, which is a more immediate consequence of the system of necessity, than of any other.'

There is a wide difference between *permitting* sin, and *causing* it. In the former case man is the agent, and is suffered to taste the bitter fruits of his folly, which may have a happy effect on his future conduct. In the latter case, he is punished for what he cannot avoid; which is unjust.

The author proceeds to shew, how far his hypothesis is favoured by the scriptures. The sacred writers, it is true, have ascribed all actions to God, both good and bad. But it should likewise be observed, that they have also ascribed the latter to the devil: for the Son of God was manifested, that he might destroy the *works of the devil*. No weight therefore can be laid on this argument.

These extracts and observations may be sufficient to give our readers a general idea of this writer's hypothesis. We do not pretend to have stated it in its full force, or to have produced every argument, which the learned author has advanced in its defence. On the other hand, we have not attempted to

alledge all the objections against it, which have occurred. We leave the merits of the controversy to be determined by those, who are disposed to enter farther into the unfathomable depths of metaphysics.

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*The Chronicle of England. Vol. II. From the Accession of Egbert to the Norman Conquest. By Joseph Strutt. 4to. 15s. in boards. Shropshire.*

IN our Review of the former volume of this work, we took notice of some improprieties in the style, which were equally inconsistent with perspicuity, and the elevation of historical narrative\*; but in that now before us, it appears that Mr. Strutt has been considerably more attentive to correctness. This volume, like the preceding, is divided into three general parts; the first of which contains the civil and military history of the Anglo-Saxons, from the accession of Egbert to the Norman conquest; the second comprises the ecclesiastical history of the same period; and the third delivers an account of the government, manners, &c. of the people.

As a specimen of the composition, we shall present our readers with a short extract from the history of Edward the Elder.

‘ Soon after the coronation of Edward, Æthelwald, an ambitious young nobleman, laid a claim to the crown of Wessex, and, being assisted by a strong party of discontents, broke out into open rebellion, and seized upon the town of Winbourne, near Bath, which he made his place of residence.—This young man, it seems, was son to Æthelbryht, the second son of Æthelwulf, and brother to Ælfred; so that king Edward was his first cousin. He was too young, upon the decease of his father, to take the charge of the government, and was afterwards withheld by his uncles; however, by asserting his claim at this time, he proved a dangerous enemy to his cousin Edward. Being lodged with his party at Winbourne, he declared to them, that he was resolved to defend himself there against the assaults of Edward, or die in the attempt.—Edward, in the mean time, hearing of this rebellion, marched with his army towards Winbourne, and arriving at Banbury, in the neighbourhood of Winbourne, he encamped before the city.

‘ Æthelwald, fearful of the event, notwithstanding his former boastings, stole out privately by night, and fled into Northumberland, where he joined the Danish army, which lay encamped on that side of the Humber. After the departure of Æthelwald, the city of Winbourne was surrendered up to Ed-

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\* See Crit. Rev. vol. xliii. p. 366.



ward, who entering in amongst other persons, found the wife of Æthelwald, a woman whom he had forced from a convent (where she had taken the veil) and married, contrary to the strict commands of the church; but she was restored to her former situation, by the command of Edward. As soon as the flight of Æthelwald was made known to the king, he sent out a party of his troops in pursuit of him, but all their endeavours to take him proved unsuccessful.

Æthelwald, after he had joined the Danish army, made known to them the occasion of his flight from England, and the claim which he had to the crown of Wessex. They received him with great demonstrations of friendship, and promised him to espouse his cause, no doubt being glad of such a plausible pretext for the violation of the peace which yet existed between them and the Saxons; moreover, they might expect that, whilst the claim of Æthelwald was supported, a division might thereby be made in the Saxon state in favour of him, which could not fail of terminating to their advantage.—Three years after they went, under his conduct, into the East Angles, where they were joined by the Danes, who inhabited that kingdom; and the year following (905) they broke the league of peace, and entered Mercia with their army, pillaging and destroying the country as far as Creckland, where they passed the Thames, and entering Wiltshire, proceeded to Basingstoke; after which they returned back into the kingdom of the East Angles, loaden with spoils.—Edward, hearing of these dangerous proceedings, marched with his army after them, and entering the kingdom of the East Angles, laid the country waste between the Dyke and the Ouse, and northward as far as the Fenns; when, being desirous of returning, he began his march, first strictly ordering that his whole army should follow closely after him: but the Kentish-men, who formed a considerable body, for some cause or other disobeyed his orders, and staid behind, notwithstanding seven messengers were dispatched to them, from the king, to desire them to follow immediately.—In the mean time, the Danes, who had watched their opportunity, finding that the king was departed with the greater part of his army, fell upon those who staid behind, and a bloody battle ensued. The Kentish-men made a valiant resistance; and though, after great carnage on both sides, they were obliged to quit the field, yet it was not before they had so far reduced the power of the Danes, that they had but little cause to boast of the victory. Besides the great number of common men the Saxons lost in this battle, the two earls Sigewulf and Sigelm, Eadwold, one of the king's ministers, Cenwulf an abbot, and many other persons of distinction

tion were found among the slain.—On the side of the Danes, were killed Eohric, king of the East Angles, who had succeeded Godrun in the year 890, and Æthelwald, the seditious author of the war, as also several noble men, and a prodigious number of private soldiers.

What steps were taken immediately after this important battle, either by Edward or the Danes, do not appear; the latter, however, seem to have suffered so severely by this dear-bought victory, that they were not desirous of renewing the war; and the Saxons, on the other hand, were no less inclined to peace. Accordingly, two years after, a peace was concluded between the Danes, as well in Northumberland as in the kingdom of the East Angles, and the Saxons, which was ratified by king Edward and his nobles.

This truce continued three years unviolated, at which period the war was again renewed: but what provocation was given, or to which party the infringement of the treaty was owing, is not recorded. However, at this time king Edward caused a powerful army to be raised in Wessex and Mercia, which he sent beyond the Humber, against the Danes who resided in Northumberland. The Saxon forces entered Northumberland with fire and sword, and after staying there five weeks, during which time they made prodigious slaughter amongst the Danes, they returned home, laden with the spoils of their enemies.

The following year, the Danes, rejecting all offers of peace, entered Mercia, and retaliated the injuries which they had received; but being met by a strong party of the Saxons, at Tetnal in Staffordshire, they were overthrown in a set battle. In the mean time king Edward was in Kent, and had collected about an hundred sail of ships, and was met by others which had been cruising upon the southern coasts. The Danes (hearing how Edward was employed, and imagining the greatest part of his army was sent on board the vessels) collected all the forces they could, and advancing beyond the Severn into Wessex, plundered every part of the country they passed through. The king, hearing of their proceedings, marched against them with all expedition, and came up with them, unexpectedly, at a place called Wodensfield, in Staffordshire, as they were returning home: a bloody battle ensued, in which the Danes, after a desperate resistance, were totally overcome, with the loss of some thousands of their army, together with Ecwils their king, and several others of their chief noblemen and leaders.

This important victory was of great consequence to Edward, for at the same time that it damped the spirits of his ene-



enemies, it animated his friends, and secured him the love of his subjects, who looked upon him as their protector. Some time now elapsed in peace, the Danes not daring to renew the war, which time Edward prudently employed in fortifying his dominions, in order to secure them from the future attempts of his enemies.—In the year 912 died Æthered, the earl of Mercia, brother-in-law to Edward; and upon his decease, the king took the cities of London and Oxford, with the country adjoining, into his own hands, which had before been committed by his father, Ælfred, to the keeping of Æthered. The government of the other parts of Mercia, which Æthered had held, was still possessed by Æthelfled his widow, sister to king Edward, a woman of a courageous and martial spirit.\*

*Discontents*, used in the sense of malecontents, is a term unfavourable to precision. In this passage we might remark several instances of redundancy, and misarrangement, so prevalent among the writers of the age; but we are inclined rather to approve the author's laudable exertion of industry, than to censure the occasional blemishes which he has admitted into the narrative, in common with so many other writers.

In an Appendix are given specimens of the Anglo Saxon language: and the volume is ornamented with no less than forty-two beautiful copper-plates, besides engravings of the Anglo-Saxon coins, in a complete series.

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*The History of the Cases of Controverted Elections, which were tried and determined during the First and Second Sessions of the Fourteenth Parliament of Great Britain. XV. and XVI Geo. III. By Sylvester Douglas, Esq. Vol. III. and IV. 8vo. 10s. 6d. in boards. Cadell.*

THE usefulness of this work, towards establishing a judicial method of procedure in determining controverted elections, is too obvious to be questioned; and every friend to the British constitution must therefore receive pleasure at the accomplishment of a plan, which is calculated to promote an object of so much importance to the public. The two former volumes, to which Mr. Douglas prefixed an elaborate introduction, were conducted with great judgment and fidelity\*; and the same qualities are equally conspicuous in those now under consideration.

The following extract from the Preface, containing the established rules relative to the presentation of petitions, com-

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\* See Crit. Rev. vol. xi. p. 362.

plaining of undue elections, on the second, or any subsequent session of parliament, after a general election, may not be unacceptable to our readers.

‘ I. The annual order mentioned in the Introduction, is always expressed in the same words, whether in the first, second, or other subsequent session of a parliament : viz.

‘ Ordered, “ That all persons who will question any returns of members to serve in parliament, do question the same within fourteen days next, and so within fourteen days next after any new return shall be brought in.”

‘ But the construction is this : on the second, or any subsequent, session, no petitions can be received, even within the fortnight, unless, 1. Where the same election has been complained of, in the foregoing session, and the cause has not been tried ; which happens when the day fixed for taking the first complaint into consideration has been posterior to the rising of the parliament ; 2. Where, in the case of a vacancy, there has not been, in the preceding session, a fortnight between the time when the return was brought in, and the end of the session ; 3. When the election complained of has taken place, in consequence of a vacancy, between the two sessions, or after the commencement of the new one.—In the first session of this parliament, an instance occurred of the great rigour with which the house adheres to the limitation in the case of original petitions. In the last, the like strictness was observed with respect to the presenting a new petition, complaining of an election which had been already petitioned against. The honourable George Keith Elphinstone had, in the former session, presented a petition, questioning the election of the sitting member for the county of Dunbarton, in Scotland ; but there was no trial of the cause before the parliament rose. In the mean time, Mr. Elphinstone being a captain in the navy, was obliged to go abroad on the king’s service. The annual order of limitation for the last session was made on the 27th of October, 1775. On the 10th of November, the last day of the fortnight, captain Elphinstone was not returned ; but Mr. Seton, who had been his agent on the former occasion, offered to give information to the house, touching his intention of renewing his petition, and of the time of his going to sea, and of his being at that time abroad on his majesty’s service. A motion, however, being made, and the question put, for Mr. Seton’s being called to the bar, and examined, it passed in the negative. Then a motion being made, and the question put, “ That the honourable George Keith Elphinstone be allowed fourteen days more, from this day, to present his petition to the house, complaining of the election and return of sir

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Archibald Edmondstone, baronet," (the sitting member): this too passed in the negative.

‘ It ought, however, to be observed, on this case, That Mr. Seton did not produce any authority from captain Elphinstone, to appear as his agent, or to make an application for longer time in his name: that it was on this ground, that the motion for examining *him*, was rejected: that the question produced a division: and that, after all, many of captain Elphinstone’s friends, in the house, thought that he might still apply, *himself*, for leave to petition, on his return to England, and that the house would grant it. In fact, although he returned soon afterwards, he never made any such application.

‘ II. When a new petition is presented, complaining of an election already petitioned against in the former session, the new petition must be *the same in substance* with the former; that is, it must not contain any new allegations. If it does, it will not be received. On a moment’s reflection it will be evident, that this rule is necessary, in order to give to persons in possession of seats in parliament, the full advantages intended by the order for the limitation of the time of petitioning against them; and, though, I believe, there is no general resolution or order for it, it is understood to be the established law of parliament, and has been so for at least near a century. See the Cases of St. Ives. (14th December, 1694,) Reading, (15th of the same month,) Wigan, (31st January, 1699-1700,) and Mitchel (5th and 6th March, 1699-1700;) in which the committees of privileges and elections were discharged from proceeding on renewed petitions, because they were not the same in substance with those originally presented.—The reader will recollect, that, after the cause concerning the validity of the *return* for the borough of Morpeth had been decided last year, leave was given to Mr. Eyre, and the electors, to petition, within a fortnight from the time of the decision, on the merits of the election: and that, accordingly, Mr. Eyre did present a petition on the merits. The day fixed for taking his petition into consideration, was the 12th of July, 1775. Before that time, the parliament rose. He therefore had liberty to re-petition at the beginning of the last session, and actually did so, on the 31st of October, 1775; when an order was made for taking his new petition into consideration on the 26th of January following. On comparing this petition with that of the former session, it was thought to contain certain new allegations. Upon this, it was moved in the house, on the 23d of November, 1775, that a committee should be appointed to examine, whether the two peti-

tions of Mr. Eyre, were the same in substance; and, after some debate on the subject, a committee was appointed. One of the objections urged against the appointment of this committee was, that the matter was taken up too late; that the difference (if there really was a substantial difference) between the two petitions, should have been observed when the last was presented; that now, a day, for chusing a committee to try the cause, having been fixed, the house could no longer take any original cognisance of the matter; but that it should be left to the committee to be chosen under Mr. Grenville's act, to discover the supposed variance, and report it to the house. This objection was over-ruled; and, as it should seem, with reason, because it is as just, that the house, after a new petition has been received, and a day named for taking it into consideration, should be able, on the suggestion of an essential variation from the former, to take the proper measures for enquiring into that point, and, if necessary, for discharging entirely the order appointing a day for taking it into consideration, as that, after such order, they should have it in their power to put an end to the cause, by giving leave to the party to withdraw his petition.—The very day after the committee of enquiry was appointed in the present case, Mr. Eyre applied for, and obtained, leave to withdraw *his*; upon which, the order appointing the committee of enquiry was discharged.

III. The last rule I shall mention is with regard to cases where, the same person being returned for two places, there is a petition against his election for one of them. Such person cannot choose which he will serve for, till the merits of the election complained of are decided; because, till then, it cannot be ascertained, that he was legally chosen for both places. It is improper that a person who has been thus *double-returned* should, in any instance, make his option before the fortnight for petitioning is expired, because till then *either* of his elections may be complained of; and if, on a complaint concerning one of them, it should be decided, that such election was void, he would be under a necessity of representing the other place. But the matter is carried still farther. If a petition has been presented in a former session, against a person double-returned; and there has been no trial during that session, the petitioners have a fortnight at the beginning of the next to renew their complaint; now, in such a case, although the member should make his election to serve for the place where his right is *not* disputed, yet the house will not order a warrant for a new writ to fill the seat he may have declined, till the expiration of the fortnight; unless, perhaps, the former petitioners were themselves



selves to inform the house that they wave their right, and do not intend to renew their petition.—In the first session of this parliament, several freeholders of the county of Westmoreland petitioned the house, complaining of the election of sir James Lowther, bart. for that county. There was no trial of this cause before the end of the session. On the 11th day of the fortnight, in the last session, “The speaker acquainted the house, that he had received a letter from sir James Lowther, who was prevented by illness from attending his duty in the house, to inform him, that (having received information from the several persons who were the petitioners from the county of Westmoreland in the last session of parliament, that they will not renew their petition) he, being chosen a knight of the shire to serve in this present parliament for the county of Cumberland, and also a knight of the shire for the county of Westmoreland, made his election to serve for the said county of Cumberland.

“And a motion being made, and the question being proposed, That Mr. Speaker do issue his warrant to the clerk of the crown, to make out a new writ for the electing of a knight of the shire to serve in this present parliament for the county of Westmoreland, in the room of the said sir James Lowther,

“The house was moved, That the petition of several freeholders of the county of Westmoreland, who have thereunto subscribed their names, which was presented to the house upon the 17th day of December, in the last session of parliament, might be read.

“And the same was read accordingly.

“Then the question being put, That Mr. Speaker do issue his warrant to the clerk of the crown, to make out a new writ, for the electing of a knight of the shire to serve in this present parliament for the county of Westmoreland, in the room of the said sir James Lowther;

“It passed in the negative.”

“The method here taken of communicating the intention of the former petitioners to drop their complaint, was not thought sufficient to justify the house in ordering a new writ. There was no immediate information in the name of the petitioners themselves.—On the 13th of November, the fortnight being expired, and no renewed petition having been presented, a new writ was ordered for Westmoreland.”

These two volumes contain eleven cases of controverted elections, beginning with that of the borough of Petersfield, in the county of Southampton, and ending with the election for the county of Fife in Scotland. Subjoined are Supple-

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ments to the Cases of Hindon and Shaftesbury; with an Appendix, containing the statutes relative to the mode of judicature. The whole forms a valuable compilation on this important subject, interesting not only to lawyers, and members of parliament, but to every gentleman who would study the constitution of his country.

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*Letters from Lord Rivers to Sir Charles Cardigan, and to other English Correspondents, while he resided in France. Translated from the original French of Madame Riccoboni, by Percival Stockdale. 2 vols. 12mo. 5s. sewed. Becket.*

**A**N accomplished young nobleman, and a young lady, who had been placed under his protection, are in love with each other. The former conceals his passion, from a determination not to expose himself to the disdain or the tyranny of beauty. The latter thinks it inconsistent with female delicacy and decorum to be in love, or to discover her attachment, before the man, who is the object of her peculiar esteem, is inspired with a reciprocal affection, and has avowed his passion. In this interesting, this critical situation, these two lovers continue for some time; till their friends and their own hearts make a full discovery of their mutual inclinations. Their happiness is then completed by their marriage.

It is usual with some splenetic writers to declaim against the depravity of the present age, as if it were more corrupt and wicked than any former one. Our author very properly explodes these groundless declamations:

‘ Whence have you adopted the idea, that formerly men thought, or acted, better than they do at present? You certainly took it not from history. I allow that the oldest writer we know treats his cotemporaries as a degenerate race; and that in every age the present progeny are charged with new, and depraved manners; with having lost all the glorious virtue of their ancestors. But read the dismal annals of human nature; they will present to you in all times, at least, *substantially*, the vices which now subsist; the virtues which are now exerted. Different ages have been distinguished by different errors. Our forefathers have successively changed their laws, their customs, their notions, their prejudices, and their modes. But his nature, Charles! can man change his nature? Is it not the last extreme of folly to suppose that he can?

‘ Attached to the age in which I was born, I will not join my voice to the clamours of those pretended sages, who decry the present times merely from irritability, and impatience of tem-



temper. I anticipate, with pleasure, the encomiums with which posterity will honour the present æra; encomiums which are now denied it, only because it *exists*. Our descendants, I doubt not, will praise our modesty, our disinterestedness, our equity, our intellect, and our wit:—the regularity of our manners;—perhaps the austerity of our principles: and in imitation of their predecessors, will propose *us* as respectable models of every quality that is good, and of every talent that is great.

In a subsequent letter the ingenious author pursues the subject, and accounts for men's partial estimate of the manners of the times.

‘ Sir Maurice hath seen four generations: and he hath seen them grow abominably perverse, and corrupt.—They successively sunk beneath each other in degeneracy.—And can *you* gravely assent to this prejudice? Can you write a serious dissertation on this dotage?

‘ Might we not, my friend, more justly suppose a revolution in the ideas of your great uncle, than this extreme depravity in his contemporaries? Is it not more probable that the tone of his mind is changed, than that all men are pusillanimous, and licentious? If I see a traveller stumble, at almost every step, on a road, in which others, and myself walk without any impediment, shall I think it rough, and unpassable?

‘ Believe me, my friend, during the course of a long life, our desires, and our passions are the changeable objects. The world; I mean, mankind, and other external objects, are the same; but from our predominant disposition of mind, while we survey them, they derive a temporary complexion and aspect. We determine their character as they are reflected on our present sentiments:—we forget our past affections; and we do not anticipate those that we shall feel in a lapse of time.

‘ As we feel before we think, so we enjoy before we estimate. When we first go abroad into the world, we look around with curiosity, and pleasure; and we admire before we examine. The charm of novelty makes every thing enchanting to youth: for the solace of that gay season of life, nature seems to be displayed, animated, and adorned. Every object *then* flatters; every object *then* interests our self-love. The vivacity of the senses; the active emotion of the passions; the powerful attraction of pleasure, multiply our desires, and our enjoyments. One pleasure enjoyed promises a greater! What an Elysian world is presented to our view! What various and transporting delights it yields to its inhabitants!

‘ By degrees, we are not satisfied with real and immediate pleasure: the meteors of imagination lead us astray from truth;

we are seduced, and dazzled by the splendour of brilliant chimeras. The image of future bliss weakens the happiness that we feel. We are agitated by interest, and ambition; thoughtless joy is succeeded by corroding care; anxiety, and tumult of mind are substituted for pleasurable sensations. Avarice, and pride continually expose the soul to painful, and violent paroxysms. We wish, we hope, we fear. Sometimes we are successful; we are often unfortunate. At length we find that good is blended with evil. The world has lost its vivid hue; but it is yet tolerable. As, in the series of our life, adverse or propitious events are more numerous, we form, and inculcate our opinion of the world. Thus, by a calculation, which is relative merely to ourselves, we decide on the merit of men, and ages. If the sum of our pains exceeds that of our pleasures, either the world was always evil; or it is greatly corrupted since we were born. And if we are provoked by any cross, but common accident, we say with sir Maurice, "This age is the refuse of ages."

The style, in which these Letters are written, is lively and animated; the sentiments are just and delicate; the moral unexceptionable; but the story does not abound with interesting events, sufficient to excite the reader's curiosity, or to warm and interest his affections with energy and spirit.

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*The Discipline of the Light Horse. By Captain Hinde, of the Royal Regiment of Foresters (Light Dragoons.) Illustrated with Copper Plates. 8vo. 8s. Owen.*

**T**HIS work seems to be a complete treatise on every thing relative to the British cavalry, but more particularly to the light-horse, with regard to their institution, management, and importance. Captain Hinde has not divided his subject into any regular chapters, or sections, &c. nor has he kept the different parts of it sufficiently separated. However, he has delivered himself in a plain intelligible style, which is easy to be understood, especially by the gentlemen in the service, who are acquainted with the technical terms, and the matters treated of.

We shall enumerate the articles in the order in which they are placed in the book, and as we collected them in the course of our examination. The author begins with the institution of the light cavalry by the duke of Kingston, in the year 1745, giving a short history of their rise, and the manner of it. He then lays down full directions concerning riding, to mount, dismount, exercise, march, &c. with instructions for teaching the



the new men and horses. To manage a squadron in marching, exercising, and fighting. The various phrases or words of command, with the several motions and evolutions to be performed on giving them. The quantity of powder and ball to each man for exercise and for service. The rules and articles for carrying on discipline in quarters, with an account of the necessaries to be found by the colonel, by the captain, and by the men. Methods of encamping. An enumeration of several expeditions and services performed by the light troops on the coast of France in the year 1758, intended to evince the usefulness of that corps; also a list of the cavalry now in the British service. Of the particular duties in which light cavalry are to be employed; with an account of several actions performed in the last war, in which Elliot's troops in Germany, and Burgoyne's in Portugal were very useful. Captain Hinde observes, 'for these services in Germany and Portugal, the two regiments of Elliot and Burgoyne, were deservedly made the king and queen's royal regiments of light dragoons.'

We then meet with a list of the expences of the horse-furniture, accoutrements, and fitting out the light dragoon regiments at the time of raising them; with a farther account of the exercise and evolutions, on horseback and on foot. The manual exercise, with full explanations of the words, orders, and regulations on various occasions. Of the funerals of the cavalry, containing the order and forms observed on all such occasions, from that of the general down to the private men. Regulations concerning standards, cloathing, &c. with the various devices, mottos, and distinctions of the several regiments. Warrants for regulating the attendance of the officers, and the stock purse fund of the regiments; also an account of military honours paid to crowned heads and to other persons; with forms of muster-rolls, reports, returns, orders, attestations, furloughs, discharges, routes, &c. Regulations for the duty of light dragoons in quarters, relative to the accounts, to arms, furloughs, articles of war, clerks, drills, oeconomy, exercise, farriers, feeding of the horses, guards, inspections, orders, parades, prisoners, riding, sick, marches, jackets, and to the absence of officers. Concerning the care of the horses in time of war, patrols, securing the cavalry's quarters in a plain covered country, night marches, the conduct of officers on grand guards, outposts, and parties. Concerning foraging and foraging parties; the method of embarking and transporting horses; recruiting instructions, deserters, quartering dragoons; the ordinary guards of the cavalry; the officers' commands; the arms and accoutrements of an officer; a new saddle,

saddle, with an estimate of the whole weight of the trooper and necessaries carried by the horse, and of camp necessaries. Next follow anecdotes of some actions performed by the light dragoons in the present war in America. Then an account of the pay of all the ranks in the light troops. And, finally, receipts for the cleaning of their clothes, &c.

The following extract from the beginning of the book will be a sufficient specimen of captain Hinde's manner of writing.

“ The first institution of this useful corps that we know of in England, was during the rebellion in the year 1745, when his grace the late duke of Kingston raised a regiment of light horse for his majesty's service at his own expence, upon an entire new plan, to imitate the hussars in foreign service, to act regularly or irregularly as occasion required, without adhering to the strict rules of the heavy horse, but at any time to co-operate with them; they were mounted upon light horses of various colours, with swish or nick'd tails; their whole accoutrements were as light as possible, of every sort and species; their arms were short bullet guns or carbines, shorter than those of the regiments of horse, and slung to their sides by a moveable swivel to run up their shoulder belt: their pistols upon the same plan, as they used both carbines and pistols on horseback indiscriminately; their swords very sharp, and rather inclined to a curve. Their use was sufficiently shown at the battle of Culloden Moor, near Inverness, in Scotland, where his royal highness the duke of Cumberland was mightily pleased with their behaviour and courage, by breaking into the rebel army, and pursuing the scattered remains of it upwards of three miles from the field of battle with a prodigious slaughter. As it is reported several of the light horse killed fifteen and sixteen rebels each man, with a very trifling loss to themselves, and in which action they did great credit to the noble peer who raised them, and were so highly approved of by his royal highness the duke of Cumberland, that on their reduction, after the conclusion of the rebellion, he obtained leave of his father, the late king George the second, to raise them as his own regiment of light Dragoons. The following order of thanks to them for their services at their reduction, shews the great service they performed. viz.

“ On Monday the fifteenth of September, 1746, the regiment of horse raised last year by his grace the duke of Kingston, in Nottinghamshire, which did so much service at the battle of Culloden, was disbanded at Nottingham; the common men had three guineas each given them, with their bridles and saddles, and every officer and soldier had a printed copy of the secretary at war's letter to the duke of Kingston, which was as follows:

“ My lord,

“ His majesty has thought fit to order the regiment of horse under your grace's command to be disbanded; but as the king  
con-



considers the zeal and affection expressed for his person and government, in your grace's offer to raise this regiment in the late important time of national danger, and the chearfulness and alacrity with which it was raised, he cannot part with it without expressing his particular satisfaction therein; I am therefore, by his majesty's command, and in his name, to thank your grace, and your officers, for the seasonable and distinguishing marks you have given of your fidelity and attachment to his majesty on this occasion.

"I am likewise commanded by his majesty to desire your grace, and the rest of your officers, to thank the private men, in his name, for their services, before they are dismissed, in order that there may be no one person in your regiment unacquainted with the sense his majesty has of their loyalty, activity, and gallant behaviour in his service: qualities which have been so conspicuous in your grace's regiment, that his majesty, willing to retain as many as possible of such soldiers in his service, has been pleased to order a regiment of dragoons to be raised at the same time and place, when and where your grace's regiment shall be disbanded, and to direct that as many of the officers and private men belonging to your grace's regiment, as shall be willing, may serve in the said regiment of dragoons, of which, as a signal mark of honour and distinction, his royal highness the duke of Cumberland will himself be colonel.

"As this is a great and most honourable proof of his majesty's royal approbation of your past services, so I doubt not but that your grace, and the other officers of your regiment, will engage as many as may be of your men to enlist themselves, and thereby shew, that the same zeal continues for their king and country, which they have already so meritoriously exerted in defence of both.

"I am, with the greatest respect,

"My lord, your grace's

Most obedient,

Most humble servant,

"H. FOX."

"War-Office,  
Sept. 1746.

"It is very remarkable, that all the men, excepting eight, entered immediately into the duke of Cumberland's new regiment; and those gentlemen who did not enter, gave reasons very satisfactory and honourable\*. It is further to be mentioned, that there were three butchers of Nottingham that had entered into the duke of Kingston's regiment, who killed fourteen rebels each at the late battle of Culloden.

"The regiment was now raised again from horse to be light dragoons, but mounted upon the same sort of light nag-tailed

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\* Some useful hints may be taken from this method of raising a regiment of light dragoons; for a similar conduct at the discharge of the militia regiments, after their time of service expires, to recruit the regulars with men fit for immediate service.

horses, from fourteen and a half to fifteen hands high; their arms and accoutrements, furniture, saddles, bridles, and all their appointments entirely on a heretofore new and light plan, the size of the men from five feet eight to five feet nine inches, but wore hats as the heavy dragoons, and not helmets.

The regiment went over to Flanders under his royal highness the duke of Cumberland's command, and were present at the battle of Val, or Kistelt, July 2, 1747, where they behaved bravely, and had several of their officers and men taken prisoners; but on the peace in 1748 they were entirely disbanded, and no light horse were retained in his majesty's service till just before the ensuing war in 1756, from the gallant behaviour of Kingston's light horse during the rebellion in 1745, and his royal highness the duke of Cumberland's light dragoons in Flanders, it was thought necessary to have a body of light cavalry in our service, as well as the foreign states: therefore, at the latter end of the year 1755, eleven troops of light dragoons, consisting of 65 men per troop, besides three officers, were added to the eleven regiments of dragoons on the British establishment, who were disciplined in a different manner from the heavy regiments. Till this time the horse, or troopers, were called light horse, to distinguish them from the heavy dragoons, which on raising this new corps entirely ceased; the arms of these light troops were a sort of carbine, with the bar and sliding ring, with a bayonet, but no sling; the carbine carried in a bucket, as the heavy horse; the belts tanned leather, the bridles and bits small and light, as were the saddles, though made like the heavy with burs and a cantle; they carried no side pouches, like the dragoons, but in lieu of it a swivel, which played up and down their shoulder belt, to which the carbine was sprung or fastened, and hung with the muzzle downwards during exercise, as they fired on horseback as well as on foot, contrary to the horse in general, except the hussars in foreign service. They also used their pistols, but at first they had only one each man, as they carried in their right holster either an ax, hedging bill, or spade; instead of hats they wore a cap, or helmet, made of strong black jacket leather, with bars down the sides, and a brass bar at top; the front red, ornamented with brass work, with the cypher and crown, and number of the regiment to which they belonged, with a tuft of horse hair on the back of their front, half red, and the other half the colour of the facing of the regiment; just before they were disbanded, they had a new sort of helmet, with a turban behind rowled round the whole, with two tassels at the back, tied in a knot to fall down over their neck in bad weather, as the former cap had a rowled-up leather flap round it for the same purpose.



*A Military Dictionary, explaining and describing the Technical Terms, Phrases, Works, and Machines, used in the Science of War.*  
12mo. 2s. 6d. sewed. Robinson.

THE present hostile appearance in many parts of the kingdom, and the impending war between Great Britain and France, seem to have given rise to this publication; and as our newspapers are daily entertaining their readers with reviews, rencounters, manœuvres, battles, sieges, &c. &c. at the several encampments, this performance appears to be intended as a vade-mecum for the military quidnuncs, to whom an explanation of terms and phrases peculiar to the art of war, will be an useful and acceptable present.—We are the rather inclined to consider the publication in this light, as we meet with little more than definitions or descriptions of the technical terms, machines, and works, frequently made use of. These are in general tolerably exact, and not ill drawn up, though sometimes they have much the appearance of translations from some French work; which nevertheless may be owing to the frequent descriptions taken from the numerous French writings on this subject, where only such accounts are to be met with.

The compiler of this Dictionary, however, does not seem to be sufficiently acquainted with the subject, or at least not to have consulted the alterations and improvements in the military art, of modern times. This appears from his frequent use of obsolete terms, and sometimes giving accounts of things as laid down by old writers rather than from modern and improved relations. Thus under the term *Bullet*, he says,

‘According to Marsenne, a bullet shot out of a great gun, flies ninety-two fathoms in a second of time, being equal to five hundred and eighty-nine English feet and a half; but according to some very accurate experiments of Mr. Derham, it only flies at its first discharge five hundred and ten yards in five half seconds.’

That is, about 500 or 600 feet in a second of time; whereas it is now well known that such balls are usually projected with a velocity from 1000 to 1500, or even 2000 feet per second.

Again, under the word *Cannon*, he remarks,

‘The metal of which cannons are composed, is either iron, or, which is more common, a mixture of copper, tin and brass; the tin being added to the copper to make the metal more dense and compact; so that the better and heavier the copper is, the less tin is required. Some to an hundred pounds of copper add ten of tin, five of brass, and ten of lead.’

• Braudius describes a method of making cannon of leather, and it is certain the Swedes made use of such in the long war in the last century; but they were too apt to burst to be of much service. Iron cannon are not capable of so much resistance as those of brass, but as they are less expensive they are often used aboard ships, and in several fortified places.

• The parts and proportions of cannon about eleven feet long are, the barrel or cavity nine feet; its fulcrum or support fourteen; and its axis seven; the diameter of the bore at the mouth six inches two lines; the plug of the ball two lines; the diameter of the ball therefore six inches, and its weight thirty-three pounds and one-third; the thickness of the metal about the mouth two inches, and at the breech six; the charge of powder from eighteen to twenty pounds. It will carry a point black six hundred paces, and may be loaded ten times in an hour, and often more. Cannon often fired must be carefully cooled, or else they will burst.

• Cannons are distinguished by the diameters of the balls they carry. The rule for their length, &c. is that it be such that the whole charge of powder be on fire before the ball quit the piece. If it be made too long, the quantity of air to be driven out before the ball, will give too much resistance to the impulse; and that impulse ceasing, the friction of the ball against the surface of the piece will lessen its velocity.

• Formerly cannon were made much longer than they are at present; but some being by chance made two feet and a half shorter than ordinary, it was found that they threw a ball with greater force through a less space than the larger. This was confirmed by experience in 1624, by Gustavus Adolphus of Sweden; an iron ball of forty-eight pounds weight being found to go further from a short cannon, than another ball of ninety-six pounds out of a longer piece; whereas in other respects it is certain the larger the bore and ball the greater the range.

• The greatest range of a cannon is ordinarily fixed at forty-five degrees, but Dr. Halley shews it to be at forty-four and a half. M. S. Julien adjusts the ranges of the several pieces of cannon, from the weight of the ball they bear, the charge of powder being always supposed to be in a subduplicate ratio to the weight of the ball.

In this article are many mistakes; for guns are now usually made of iron, because found to be much stronger and more durable, as well as cheaper than the composition with brass; for guns of this latter metal soon become unserviceable by running and melting into a large hole at the vent; by being soon spoiled in the chase by the friction of the balls; and becoming bent, with hot service, like a stick of sealing-wax when warm; so that now only one ship in the navy has brass guns. Neither is the greatest range at an elevation of 45 degrees, nor even near it, unless the initial velocity be very small; every differ-



different velocity and ball requiring a different elevation to produce the greatest range; from 45 degrees downwards gradually to 30, or even less in very great velocities.

Under the same article of *Cannon*, he observes,—‘the new cannon, that are made after the Spanish manner, have a cavity or chamber at the bottom of the barrel, which helps their effect.’ But this is not the case at present, the cannon being now made with a plain cylindrical bore, without any chamber at the top.

The article *Gunpowder* is well drawn up, and is as follows :

‘Gunpowder, a composition made of saltpetre, sulphur, and charcoal, incorporated and granulated, which readily takes fire and expands with incredible force.

‘Bartholdus Schwartz, or the Black, was the first who taught the use of gunpowder to the Venetians in 1380; but what shews gunpowder to be of an older æra is, that the Moors, being besieged in 1343, by Alphonfus, discharged a sort of iron mortars that made a noise like thunder. There is mention made of gunpowder in the registers of the chambers of accounts in France, as early as 1338. In short, our countrymen Roger Bacon knew of gunpowder one hundred and fifty years before Schwartz was born: for that friar expressly mentions the composition in his treatise *De Nullitate Magiæ*.

‘In order to reduce the nitre to powder, they dissolve a large quantity of it in as small a proportion of water as possible; the keeping it continually stirring over the fire, till the water exhales, a white dry powder is left behind.

‘In order to purify the brimstone employed, they dissolve it with a very gentle heat; then scum and pass it through a double strainer. If the brimstone should happen to take fire in the melting, they have an iron cover that fits on close to the melting vessel, and damps the flame. The brimstone is judged to be sufficiently refined if it melts without yielding any foetid odour, between two hot iron plates, into a kind of red substance.

‘The coal for making of gunpowder is either of the willow or hazel, well charred in the usual manner, and reduced to powder: and thus the ingredients are prepared for making this commodity; but as these ingredients require to be intimately mixed; and as there would be danger of their firing, if beat in a dry form, the method is to keep them continually moist either with water, urine, or a solution of sal ammoniac; and to continue thus stamping them together for twenty-four hours; after which the mass is fit for corning, and drying in the sun, or otherwise, so as sedulously to prevent its firing.

‘The explosive force of gunpowder is now a thing commonly known; but the physical reason thereof may not, perhaps, be hitherto sufficiently understood. In order to explain it, let us

observe, 1. That salt-petre, of itself, is not inflammable; and though it melts in the fire, and grows red hot, yet does not explode, unless it comes in immediate contact with the coals. 2. That brimstone easily melts at the fire, and easily catches flame. 3. That powdered charcoal readily takes fire, even from the sparks yielded by a flint and steel. 4. That if nitre be mixed with powdered charcoal, and brought in contact with the fire, it burns and flames. 5. That if sulphur be mixed with powdered charcoal, and applied to the fire, part of the sulphur burns slowly away, but not much of the charcoal. And, 6. That if a lighted coal be applied to a mixture of nitre and sulphur, the sulphur presently takes fire, with some degree of explosion, leaving a part of the nitre behind; as we see in making the *sal prunellæ* and *sal polycrestum*.

These experiments, duly considered, may give us the chemical cause of the strange explosive force of gunpowder: for each grain of this powder, consisting of a certain proportion of sulphur, nitre, and coal, the coal presently takes fire, upon contact of the same spark; at which time both the sulphur and the nitre immediately melt, and, by means of the coal interposed between them, burst into flame, which spreading from grain to grain propagates the same effect almost instantaneously; whence the whole mass of powder comes to be fired: and as nitre contains a large proportion both of air and water, which are now violently rarified by the heat, a kind of fiery explosive blast is thus produced; wherein the nitre seems, by its aqueous and aerial parts, to act as bellows to the other inflammable bodies, sulphur and coal, blow them into a flame, and carry off their whole substance in smoke and vapour.

The discovery of this composition was accidental, and perhaps owing to the common operation of fulminating nitre with sulphur, for making of *sal-prunella*: it appears to have been known long before the time of Schwartz, as being particularly mentioned by friar Bacon, as we have before observed.

The three ingredients of gunpowder are mixed in various proportions, according as the powder is intended for musquets, great guns, or mortars; though those proportions seem hitherto not perfectly adjusted, or settled by competent experience.

There are two general methods of examining gunpowder: one with regard to its purity, the other with regard to its strength: its purity is known by laying two or three little heaps near each other upon white paper, and firing one of them; for if this takes fire readily, and the smoke rises upright, without leaving any dross, or feculent matter behind, and without burning the paper, or firing the other heaps, it is esteemed a sign that the sulphur and nitre were well purified; and the coal was good; and all the three ingredients were thoroughly incorporated together: but, if the other heaps also take fire at the same time, it is presumed, that either common salt was mixed with the nitre, or that the coal was not well ground, or the whole mass

not



not well beat and mixed together; and, if the nitre or sulphur was not well purified, the paper will be black or spotted.

'In order to try the strength of gunpowder, there are two kinds of instruments in use; but neither of them appear more exact than the common method of trying to what distance a certain weight of powder will throw a ball from a musquet.

'To increase the strength of powder, it seems proper to make the grains considerably large, and to have it well sifted from the smallest dust. We see that gunpowder reduced to dust has but little explosive force; but, when the grains are large, the flame of one grain has a ready passage to another, so that the whole parcel may thus take fire near the same time; otherwise much force may be lost, or many of the grains go away, as shot unfired.

'It should also seem that there are other ways of increasing the strength of powder, particularly by the mixture of salt of tartar: but perhaps it were improper to divulge any thing of this kind, as gunpowder seems already sufficiently destructive.'

Of the hussars we have this short account:

'*Hussars.* Hungarian horsemen. Their habit is a furr'd bonnet, adorned with a cock's feather, (the officers either an eagle's or a heron's) a doublet with a pair of breeches, to which their stockings are fastened, and boots. Their arms are a sabre, carbines, and pistols. Before they begin an attack, they lay themselves so flat on the necks of their horses, that it is hardly possible to discover their force; but being come within pistol shot of the enemy, they raise themselves with such surprising quickness, and fall on with such vivacity on every side, that, unless the enemy is accustomed to them, it is very difficult for troops to preserve their order. When a retreat is necessary, their horses have so much fire, and are so indefatigable, their equipage so light, and themselves such excellent horsemen, that no other cavalry can pretend to follow them; they leap over ditches, and swim over rivers with great facility. They are retained in the service of most princes on the continent. They are resolute partisans, and are far better in an invasion or hasty expedition, than in a set battle.'

An Introduction is prefixed to the work, containing some pertinent observations on fortification; accompanied with two copper-plates, containing a general plan of fortification, and the manner of carrying on a siege; and a representation of the several military utensils described in the Dictionary.—At the end is subjoined a translation of 'The New Method of Fortification, by the late Marshal Saxe, explained; with some Observations on the present Method of fortifying Towns, and the Reasons why they are so liable to be reduced.'

ΕΥΡΙΠΙΔΟΣ ΤΑ ΣΩΖΟΜΕΝΑ. Euripidis quæ extant omnia. *Tragædias superstites ad Fidem Veterum Editionum Codicumque MSS. cum aliorum, cum præcipuè Bibliothecæ Regiæ Parisiensis recensuit: Fragmenta Tragædiarum deperditarum collegit: Varias Lectiones insigniores Notasque perpetuas subiecit: Interpretationem Latinam secundum probatissimas lectiones reformavit: Samuel Musgrave, M. D. Accedunt Scholia Græca in Septem priores Tragædias ex optimis & locupletissimis Editionibus recusa. 4 Vols. Oxonii, à typographeo Clarendoniano. 4to. 4l. 1s. in boards. Elmsley.*

**T**HOUGH Greece produced a very considerable number of tragic poets, the works of only three of them, Æschylus, Sophocles, and Euripides, are now remaining.

Æschylus was born about 525 years before the Christian æra; and, according to Vossius and others, wrote ninety tragedies; of which there are only seven extant\*.

Sophocles was born about the year 493, and is said to have written 120 tragedies, of which seven only are preserved. viz. Ajax, Electra, Oedipus Tyrannus, Antigone, Trachinæ, Philoctetes, and Oedipus Coloneus.

Euripides was born about the year 478, and wrote seventy-five plays, of which there are nineteen remaining: viz. Hecuba, Orestes, Phœnissæ, Medea, Hippolytus, Alcestis, Andromache, Supplices, Iphigenia in Aulide, Iphigenia in Tauris, Rhesus, Troades, Bacchæ, Cyclops, Heraclidæ, Helena, Ion, Hercules furens, Electra, and a small fragment of Danae.

The critics observe, that Euripides abounds with excellent maxims of morality; that he is tender and affecting, or, as Aristotle expresses it †, τραγικωτάτος, extremely pathetic; but that he is not so graceful, regular, nervous, and elevated as Sophocles.

The works of this excellent poet have been frequently published, in different forms. The most common editions are: Euripidis Tragædiæ xviii. Edit. princeps, apud Aldum, 1503. Electra and the fragment of Danae are not in this impression. The former was first printed by Victorius at Florence, in 1545. The latter in the Commeline edition at Heidelberg, in 1597. —Tragædiæ quæ extant Gr. Lat. cum Annotat. Stiblini. fol. Bas. 1562. —Tragædiæ xix, cum additione vigesimæ, Gr. Lat. cum notis Æm. Porri. Heidel. 1597. —Tragædiæ xix, Gr. Lat. interprete Guil. Cantero, 4to. Genev. 1602. —Euripidis Tragædiæ, Fragmenta, &c. Gr. Lat. cum Scholis, studio Josuæ Barnes, fol. Cantab. 1694. —Euripides. Gr. Ital. 10 vols. 8vo. à Carmeli, Patav. 1743. — And many detached plays, by some

\* See Crit. Review for April, p. 241.

† Poet. c. 13.



excellent critics, Erasmus, Grotius, Buchanan, Piers, King, Valckenaer, Markland, and others.

Canter boasted, that he had done more service to Euripides, than to any other ancient author he had ever published. Barnes made a more ostentatious display of his learning. He had read a multitude of books; he was intimately acquainted with Pollux, and Suidas, and other celebrated lexicographers, and could write Greek with great facility; but he was neither an accurate, nor a judicious critic. Valckenaer, Markland, &c. as far as their labours extended, performed more essential services to the author, and gave the learned world some happy conjectures and emendations \*; but the text was still deformed and obscured by a multitude of errors; and a more improved edition of Euripides was an important desideratum in the republic of letters.

The present edition is greatly superior to every other, that has yet appeared, in elegance and accuracy, and in the learned and useful annotations, with which it is enriched.

In this work the editor has not only collected his materials from the first, and the most valuable printed copies; but has had recourse to a considerable number of MSS. viz. several manuscript copies of different tragedies in the royal library at Paris; a MS. at Florence, formerly collated by Isa. Vossius; two MSS. of Hecuba, Orestes, and Phœnissæ, communicated by the late Dr. Askew; a MS. of Rhesus and Troades in the British Museum; the Cambridge MS. of the three first plays, collated by Barnes; the MSS. in the library of the Royal Society, and the Bodleian, collated by King, and more accurately by Dr. John Burton; two MSS. at Leyden by Valckenaer; the collations of H. Stephens; some manuscript notes in a copy of Barnes's edition in the Bodleian library; some few annotations by Tanaq. Faber in a copy of Stephens's edition in the royal library at Paris †; and several notes written by Dr. Jortin in the margin of his Euripides.

Besides the Greek text and the Latin interpretation, this edition contains the author's life by Moschopulus, Tho. Magister, and Aul. Gellius; a chronological series of events relative to the Grecian stage; various lections and annotations; the fragments of the tragedies which are lost, with a Latin version and notes; the Greek scholia on seven tragedies; and an index to the notes.

\* Professor Reiske published some emendations and conjectures on Euripides, at Leipzig, in 1754.

† We have seen the MS. notes of T. Faber in the margin of a copy of Canter's Greek edition, ap. Plant. 1371.

In the collection of fragments, Dr. Musgrave has rejected some passages, which Barnes has ascribed to Euripides without any apparent authority; and has added others, which that compiler has omitted.

It is perhaps to be regretted by every reader, who values his time, that the notes are printed at the end of the three first volumes; and the Latin interpretation and the scholia, separately, in the fourth.

This edition however, as far as we can judge by a cursory examination, will be received with pleasure by every admirer of the classics; and will confer immortal honour on the learned and judicious editor.

*Miscellaneous Works of the late Philip Dormer Stanhope, Earl of Chesterfield; consisting of Letters, political Tracts, and Poems. Volume the Third; completing the Edition of his Lordship's Works, began by Dr. Maty. 4to. 9s. boards. Williams.*

WHEN a posthumous work is offered to the public, we might expect that its authenticity should be established on the most unquestionable foundation. For this purpose it seems indispensably necessary to be informed not only of the name of the editor, but of the channel by which he obtained the manuscripts of the deceased author. Nothing on this subject occurs in the volume before us, which, however, we are far from considering as a spurious production on this account; as it bears, in general, strong marks of the style and manner of the earl of Chesterfield.

This volume commences with a delineation of the Art of Pleasing, in a series of fourteen letters addressed to master Stanhope; which afford additional proof of the noble author's consummate knowledge respecting the nature of mankind, and the means of conciliating affection.

'The desire of being pleased, says his lordship, is universal; the desire of pleasing should be so too. It is included in that great and fundamental principle of morality, of doing to others what one wishes they should do to us. There are indeed some moral duties of a much higher nature, but none of a more amiable; and I do not hesitate to place it at the head of what Cicero calls the *leniores virtutes*.

The benevolent and feeling heart performs this duty with pleasure, and in a manner that gives it at the same time; but the great, the rich, the powerful, too often bestow their favours upon their inferiors, in the manner they bestow their scraps upon their dogs; so as neither to oblige man nor dogs. It is no wonder if favours, benefits, and even charities thus be-



bestowed ungraciously, should be as coldly and faintly acknowledged. Gratitude is a burden upon our imperfect nature; and we are but too willing to ease ourselves of it, or at least to lighten it as much as we can.

‘The *manner*, therefore, of conferring favours or benefits, is, as to pleasing, almost as important as the matter itself. Take care, then, never to throw away the obligations, which perhaps you may have it in your power to confer upon others, by an air of insolent protection, or by a cold and comfortless manner, which stifles them in their birth. Humanity inclines, religion requires, and our moral duties oblige us, as far as we are able, to relieve the distresses and miseries of our fellow-creatures; but this is not all; for a true heart-felt benevolence and tenderness, will prompt us to contribute what we can to their ease, their amusement, and their pleasure, as far as innocently we may. Let us then not only scatter benefits, but even strew flowers for our fellow-travellers, in the rugged ways of this wretched world.

‘There are some, and but too many in this country particularly, who, without the least visible taint of ill-nature or malevolence, seem to be totally indifferent, and do not shew the least desire to please; as, on the other hand, they never designedly offend. Whether this proceeds from a lazy, negligent, and listless disposition, from a gloomy and melancholic nature, from ill health, low spirits, or from a secret and sullen pride, arising from the consciousness of their boasted liberty and independency, is hard to determine, considering the various movements of the human heart, and the wonderful errors of the human head. But, be the cause what it will, that neutrality, which is the effect of it, makes these people, as neutralities do, despicable, and mere blanks in society. They would surely be roused from their indifference, if they would seriously consider the infinite *utility of pleasing*.’

His lordship next considers the means of pleasing, which he reduces to the general rule, endeavour to please, and you will infallibly please to a certain degree: proceeding afterwards to suggest and enforce, in the strongest manner, the more particular rules for that purpose.

The Letters are succeeded by Free Thoughts, and Bold Truths; or, a politico-critical Essay upon the present situation of Affairs. Written in the year 1755. This piece is composed in the manner of Swift’s critical Essay on the faculties of the mind, which his lordship has happily imitated.

Next follows the Lords Protest against the Convention, in the year 1739, drawn up by lord Chesterfield, and signed by about forty members of the house. To which is subjoined,

The

The Case of the Hanoverian Forces, in the pay of Great Britain, impartially and freely examined. This piece was the joint production of lord Chesterfield and Mr. Waller, member of parliament for Chipping Wycomb. It contains much political information, with a clear view of the politics of the several European powers, at that period and during many years preceding. The two subsequent papers in the collection are vindications of this pamphlet against the attacks which had been made upon it by the writers of the ministerial party. We are afterwards presented with another protest of the lords, on the first of February 1742, and signed with upwards of twenty names. The next production is a Letter to the abbé de la Ville, on the order against publishing news-papers at Paris; in which are contained several particulars relative to the battle of Fontenoy.

The volume concludes with some poems, viz. Advice to a Lady in Autumn; on a Lady's drinking the Bath Waters; Verses written in a Lady's Sherlock upon Death; a Song in Praise of Fanny; another song; on the Picture of Mr. Nash at Bath; on the Duchess of Richmond; a Ballad written by Lord Chesterfield and William Pulteney, Esq. afterwards Earl of Bath; another ballad; on a Knight of the Bath losing his Badge of the Order; the Petition of the Fools to Jupiter, a Fable by Mr. Garrick, with Lord Chesterfield's Answer; and two or three epigrams.

Lord Chesterfield's poetical pieces were evidently sportful sallies of the mind in the hour of gaiety. His political tracts, on which he bestowed greater attention, are always plausible, generally containing useful information, and often strong argument, intermixed with keen strokes of sarcasm. But, as in his life, so in his writings, the chief characteristics are those of the elegant scholar, the polite gentleman, and the master in the knowledge of mankind; and it is doubtless in the display of those eminent qualities, that his literary genius appears to the greatest advantage.

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*Evelina, or, a young Lady's Entrance into the World.* 12mo. 7s. 6d.  
Jewell. Lowndes.

**T**HIS performance deserves no common praise, whether we consider it in a moral or literary light. It would have disgraced neither the head nor the heart of Richardson. — The father of a family, observing the knowledge of the world and the lessons of experience which it contains, will recommend it to his daughters; they will weep and (what is not so commonly



monly the effect of novels) will laugh, and grow wiser, as they read; the experienced mother will derive pleasure and happiness from being present at its reading; even the sons of the family will forego the diversions of the town or the field to pursue the entertainment of Evelina's acquaintance, who will imperceptibly lead them, as well as their sisters, to improvement and to virtue.

If the author of this amusing and instructive novel possess any of Richardson's merits, he labours also under one of his principal faults. The gold is in some places beat out considerably too fine. The second volume deserves few of the solid praises which we with pleasure bestow on the first and the third. The Roman sibyl, after she had burnt part of her work, still persisted in demanding the same price for what remained; we should set a higher value upon this performance had the writer made it shorter---but perhaps, as Swift said of a long letter, he had not time.

The outline of Evelina's story is this.—The child of a mother who gave her existence at the expence of her own life; and of a brutal father who occasioned that mother's death, and refused, as it was supposed, to acknowledge her daughter; she is educated under the paternal care of Mr. Villars, a worthy clergyman. The novel opens when Evelina is of the age at which young ladies are, as the phrase is, introduced into the world. Mr. Villars trusts his accomplished ward with a family of fashion and fortune, that she may be brought upon the public stage in that great theatre of the world, London. Her simplicity, good sense, and inexperience, are productive of useful humour and diverting satire. The characters of her newly-discovered grandmother Madame Du Val, and of a captain Mirvan, the latter an honest English sailor, the former a frenchified English waiting-woman, whose good stars had made her the widow of a man of rank and fortune, are well supported, finely drawn, and in a great measure original. During the few months which Evelina spends at a distance from Mr. Villars, she commences an acquaintance, that ripens into love, with lord Orville. His lordship's rivals are painted from nature, the progress of the amour is traced by the hand of an artist. The winding up of the story is obvious---Evelina gets a husband, and discovers a father---We could wish her husband had not been a lord, and that her father had been less rich. Lords and ladies cannot afford to spend their *precious* time in reading novels; and, if they could, they bear no proportion to the commonality of the literary world. The purchasers of novels, the subscribers to circulating libraries, are seldom in more elevated situations than the

the middle ranks of life.---The subjects of novels are, with a dangerous uniformity, almost always taken from superior life.---The satirists complain with injustice of the want of virtue in our modern nobility; when the hero and the heroine of every novel hardly ever fail, sooner or later, to turn out a lady or a lord. What effect has this upon the readers? They are convinced that happiness is not to be found in the chilling climate of low life, nor even, where one of our poets so truly fixed it, in the temperate zone of middle life---Rank alone contains this unknown good, wealth alone can bestow this coveted joy---The title of Sir Charles Grandison, the fortune of Miss Byron, are the least with which our young novel readers are determined to sit down satisfied. What is the consequence? Their fates have perhaps destined them to be a petty attorney or a silversmith's daughter, a grocer's son or a clergyman's heiress; fortune *positively* refuses to realize any of their romantic dreams; and a quarter of an hour's perusal of an unnatural novel has embittered all their lives.

We have heard of an advertisement for a house with a N. B. that it must not be within a mile of a lord: we wish, to see one novel in which there is no lord.

To the well written performance now before us is prefixed this poetical and affectionate dedication.

‘ Oh author of my being!—far more dear  
To me than light, than nourishment, or rest,  
Hygeia's blessings, Rapture's burning tear,  
Or the life blood that mantles in my breast!

‘ If in my heart the love of virtue glows,  
’Twas planted there by an unerring rule;  
From thy example the pure flame arose,  
Thy life, my precept—thy good works, my school.

‘ Could my weak pow'rs thy num'rous virtues trace,  
By filial love each fear should be repress'd;  
The blush of incapacity I'd chace,  
And stand, recorder of thy worth, confess'd;

‘ But since my niggard stars that gift refuse,  
Concealment is the only boon I claim;  
Obscure be still th' unsuccessful muse,  
Who cannot raise, but would not sink, your fame.

‘ Oh! of my life at once the source and joy!  
If e'er thy eyes these feeble lines survey,  
Let not their folly their intent destroy;  
Accept the tribute—but forget the lay.’

*A poetical*



*A Poetical Epistle to an Eminent Painter.* 4to. 3s. 6d. sewed. Payne.

THE age in which we live is certainly, with regard to England, not the age of poets. Whether a country should rejoice at this, or not, is a different question; we only speak of the fact. No writer has yet succeeded to the honours of Goldsmith, or of Gray; the chair of Churchill is still vacant, and likely to continue so. The present seems to be the age of history and politicks. Our American troubles have made us a nation of politicians. Poetry is frightened away from us; or, if she deign to lift her voice, seldom rises higher than an epilogue, or an heroic epistle, the scandal of the week, or the lie of the day. Even Poetry is now *taken up as a vagabond*, and pressed into the service of Politicks.

Our present author has employed her more agreeably, in composing the panegyric of her favourite sister, Painting. The public are under no common obligations to him for his elegant performance. — The worst we can say of the gentleman is, that he seems to be rather *unnaturally well* with two sisters at the same time.

This poem is addressed to Mr. George Romney, and reflects equal honour upon its author as a friend, and as a poet. It is divided into two parts. The first opens with an introduction to the subject, and proceeds to describe the flourishing state of the art of painting in this country. Our bard next notices, with true humour and poetry, the disadvantages attending the modern painter of portraits, bestows a short encomium on this branch of the art, and gives a masterly account of its origin in the story of the Maid of Corinth. Some of the ills which await the portrait painter are thus enumerated.

‘ Nor is it pride, or folly’s vain command,  
That only fetters his creative hand;  
At fashion’s nod he copies as they pass  
Each quaint reflection from her crowded glass.  
The formal coat, with intersecting line,  
Mars the free graces of his fair design;  
The towering cap he marks with like distress,  
And all the motley mass of female dress.  
The hoop extended with enormous size,  
The corks that like a promontory rise.  
The stays of deadly steel, in whose embrace  
The tyrant fashion tortures injur’d grace.’

The last couplet is singularly happy — Its elegant allusion to the well-known anecdote of the iron bed of Procrustes, cannot fail to please every reader of true taste.

Portrait-painting is thus beautifully traced to the Maid of Corinth ; or higher still, to Love itself.

‘ Oh ! Love, it was thy glory to impart  
Its infant being to this sweetest art !  
Inspir’d by thee, the lost Corinthian maid,  
Her graceful lover’s sleeping form portray’d :  
Her boding heart his near departure knew,  
Yet long’d to keep his image in her view.  
Pleas’d she beheld the steady shadow fall,  
By the clear lamp upon the even wall.  
The line she trac’d, with fond precision true,  
And, drawing, doated on the form she drew :  
Nor, as she glow’d with no forbidden fire,  
Conceal’d the simple picture from her fire ;  
His kindred fancy, still to nature just,  
Copied her line, and form’d the mimic bust.  
Thus from thy inspiration, Love, we trace  
The modell’d image, and the pencil’d face.’

We could wish *art* had been associated with a less general epithet than *sweetest*, in the second line of this extract ; and we should not have been sorry had the last line but one been rather more musical—a point in which this author seldom fails.

Our poet then proceeds to maintain the superiority of historical painting, to enumerate the Grecians who chiefly excelled in it, to account for the failure of the Romans, and for its revival in Italy ; when he takes occasion to speak, in the language both of poetry and painting, of the Italian, Flemish, and French painters. The first part concludes with these lines, not less just than elegant, upon the French school.

‘ Tho’ Fresnoy teaches, in Horatian song,  
The laws and limits that to art belong ;  
In vain he strives, with Attic judgment chaste,  
To crush the monsters of corrupted taste ;  
With ineffectual fire the poet sings,  
Prolific still the wounded hydra springs :  
Gods roll’d on gods encumber every hall,  
And saints, convulsive, o’er the chapel sprawl.  
Bombast is grandeur, affectation grace,  
Beauty’s soft smile is turn’d to pert grimace ;  
Loaded with dress, supremely fine advance  
Old Homer’s heroes, with the airs of France.  
Indignant Art disclaim’d the motley crew,  
Resign’d their empire, and to Britain flew.’

The second part of the poem describes the birth of painting in England, and accounts for her late appearance among us ; mentions the rapidity of her growth ; weighs the different merits



merits of her most eminent living favourites, and expresses the poet's wish to see his friend among the number, and his reasons for hoping it. Our elegant writer then justly observes how much the painter's reputation depends upon a happy choice of subjects, some good ones are recommended from events in our own history, as well as from Milton and Shakespeare; and the performance concludes with its author's poetical prayers for his friend's success, which we sincerely hope no evil dæmon will disperse in air.

One of the subjects recommended is the affecting story of Margaret, daughter of the famous sir Thomas More.

‘ Shall Roman charity for ever share  
Thro’ every various school each painter’s care?  
And Britain still her bright examples hide  
Of female glory, and of filial pride?  
Instruct our eyes, my Romney, to adore  
Th’ heroic daughter of the virtuous More,  
Resolv’d to save, or in th’ attempt expire,  
The precious relics of her martyr’d fire:  
Before the cruel council let her stand,  
Press the dear ghastly head with pitying hand,  
And plead, while bigotry itself grows mild,  
The sacred duties of a grateful child.’

The concluding lines of the poem are these.

‘ May health and joy, in happiest union join’d,  
Breathe their warm spirit o’er thy fruitful mind!  
To noblest efforts raise thy glowing heart,  
And string thy sinews to the toils of art!  
May Independance, bursting Fashion’s chain,  
To eager genius give the flowing rein,  
And o’er thy epic canvas smile to see  
Thy judgment active, and thy fancy free!  
May thy just country, while thy bold design  
Recalls the heroes of her ancient line,  
Gaze on the martial group with dear delight,  
May youth and valour, kindling at the sight,  
O’er the bright tints with admiration lean,  
And catch new virtue from the moral scene.  
May time himself a fond reluctance feel,  
Nor from thy aged hand the pencil steal,  
But grant it still to gain increasing praise,  
In the late period of thy lengthen’d days,  
While fairest fortune thy long life endears,  
With Raphael’s glory join’d to Titian’s years.’

To this highly-finished performance are subjoined some entertaining notes, upon which we should bestow more praise had they contained less apparent affectation of the knowledge  
of

of languages. To understand them, it is necessary to understand French, Italian, Latin, Greek, *Spanish*. The language of Otaheite is almost the only one which does not grace these notes, and puzzle the gentle reader. In the republic of letters, there is the quoter of unknown authors, as well as the user of hard and uncommon words. Both are equally affected; and should know, that to confuse women and children, with the assistance of a dictionary and a common-place book, is far from being difficult.

At the same time that the notes take so much pains to prove to us their author's acquaintance with foreign writers, the poem itself convinces us how thoroughly he is intimate with English authors, and how carefully he has formed himself upon the best models in our language. Of Goldsmith, Pope, and even Dryden we were more than once reminded; elegant simplicity, correct imagination, real poetry, pleased us in more than one passage of this epistle. When ancient Genius charms,

————— 'with spell sublime,  
The scythe of Ruin from the hand of Time,  
And moves the mighty Leveller to spare  
Models of grace so exquisitely fair,'

we are in doubt which to admire more, the poet or the painter.—But to extract all the passages we approve, were to copy more than half the performance.

The faults we have to mark it, besides the affectation of the notes, are these. Sense is sometimes cruelly tortured and lengthened out, in order to fit the iron bed of sound, on which are unnaturally engendered a few, and but a few, dull and drawling lines.

'I with inadequate description, wrong'—

'And, with glee, marks them on her cankered scroll'—

with another or two of the same kind, strike the ear more un-musically because all the rest of the poem is so uniformly harmonious.

*Rome* should not rhyme to *assume*—rather, it does not rhyme to it. We should pronounce it like the Latin *Rom-a*, not like the English *room*.—In the article of rhymes this writer is as correct as in almost every other respect. *Heartb* is very properly coupled with *mirth*, and *versed* with *nursed*. Common conversation pronounces these words in too slovenly a manner, *nuffed* and *hartb*. He who writes in rhyme should be able, like this author, to spell, as well as to count his fingers.

Of the elegant lines which compare the painters of modern Italy to their brother poets of ancient Italy and Greece,

we



we would just ask whether the comparison be not run rather too far? Is there not, after all, more prettiness than truth in it?

We must now quit this pleasing publication. If the author do not prove that we have some capital painters among us, he makes it evident that we possess at least one good poet.

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*Miscellaneous Poems; consisting of Elegies, Odes, Pastorals, &c. together with Calypso, a Masque. 8vo. 3s. Newbery.*

**T**HIS volume contains four elegies, ten odes, four pastorals, six cantatas or songs, and Calypso, a masque. These pieces are not distinguished by brilliancy of language, elaborate descriptions, or the strokes of a bold and vivid imagination. They are not the productions of an enthusiast, either in religion, politics, or poetry; but a person of a calm, serious, loyal, philosophical disposition.

‘ ——— Minuentur atræ  
‘ Carmine curæ,’

says the motto; by which we may understand, that Care, in the shape of an old black witch, frequently haunts the poet, and casts a gloom around him. But, upon her approach, he generally flies to a more agreeable lady, one of the nymphs of Castaly, who expels the old beldam with the harmony of her lyre. That the hag is no agreeable visitor is intimated in the following line:

‘ No *witches* gave me *gold*.’

And in his first ode he confesses, that he loved

‘ To *wanton* in the muses train,  
And in their *bowers* reside.’

This tête-à-tête, this dalliance with his favorite muse, has, it seems, been frequently repeated; for we have now before us many proofs of their correspondence.

Numa pretended, that he met the goddess Ægeria in the night: ‘ simulavit sibi cum deâ Ægeriâ congressus nocturnos esse.’ But he did not choose to discover the place, where this gallantry was carried on. Our poet more ingenuously points out the bower.

‘ ——— In a grot from vulgar eye,  
Conceal’d, amidst the shady grove,  
That brows the top of Mona high,  
Haunt only of the woodland dove.

Here we leave him and the muse, retired from vulgar eyes, in a sequestered grotto, with the doves cooing on every side, to give our readers a little specimen of their amusement.

## • NIGHT. In Imitation of CUNNINGHAM.

- Softly stealing from the west,  
Over cottage, hill and plain;  
Night, in sable garments drest,  
Now begins her awful reign.
- From the gloomy desert vale,  
Rising o'er the mountain's brow,  
Misty vapours thick exhale,  
Bred in dewy damps below.
- Now like tapers seen from far,  
O'er the moor or marshy fen,  
Dancing meteors oft appear,  
And mislead th' unwary swain.
- Not a gleam of lustre peeps,  
Thro' the forest's dreary shade;  
To direct the trav'ler's steps,  
Save the glow-worm's glimm'ring aid.
- 'Till the moon, with aspect bright,  
Pleas'd her empire to resume,  
Lends her kind enliv'ning light,  
To dispel the sullen gloom.
- See, she spreads her lucid beams,  
O'er yon ivy twisted tower;  
Where the blink-ey'd howlet screams,  
Nightly from her secret bower.
- Where a mild resplendent ray,  
Silvers o'er that aged thorn,  
Philomel, with plaintive lay,  
Warbles till th' approach of morn.
- Not a sound is heard, nor stir  
Thro' the village hamlet known;  
Sav'ing where the shepherd's cur,  
Loudly bays th' inconstant moon:
- Where in silken fetters bound,  
Swains oppress'd with toil are laid;  
Fancy flutters all around,  
In her airy vestments clad.
- Colin in his humble lot,  
Happier than a monarch seems;  
Stretch'd beneath his straw thatch'd cot,  
Whilst on Mopsa's charms he dreams.
- Now the thin aerial sprite,  
In the church-yard haunt is seen,  
At the solemn noon of night,  
Gliding o'er the dusky green.

This



This is no mean imitation of Cunningham; but as we have not the works of that poet immediately at hand, we cannot say how far our author has extended his imitation, by copying his thoughts and expressions, as well as his manner.

The Masque is taken from Fenelon's *Telemachus*, with some small variations. For example, at the conclusion, when Mentor and Telemachus are sitting on the rock, and perceive their ship in flames, the goddess of wisdom assumes her proper form, gives her instructions to the young hero, and leaves him to swim alone to the Phœnician ship.

The author has not made all the advantage he might have done of Calypso's soliloquy, in the seventh book, in which the various and contending passions of love, jealousy, rage, and despair, are admirably described by Fenelon.

There is a passage in Minerva's last speech, which is inconsistent with her supernatural wisdom and penetration. She says:

‘ ——— In Time's deep womb  
An hour is rip'ning, when this earthly globe,  
In all its pageantry and gorgeous pride,  
Shall to the centre shake.’

That sage goddess should have recollected that gaffer Time, an old bald-headed fellow, has no womb!

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*The Sportsman's Dictionary; or the Gentleman's Companion: for Town and Country, 4to. 18s. boards. Fielding and Walker.*

**T**HOUGH this Dictionary cannot claim the merit of being entirely new, it is at least a much improved edition of an entertaining and useful miscellany, which has been some years out of print. In many articles we meet with considerable enlargements, and among them an abstract of the game laws. But the nature and usefulness of the work will best appear from the Preface, which we shall therefore insert.

‘ The mind of man is incapable of a constant application, either to study or business; it is therefore highly necessary to relieve it, at convenient seasons, by such relaxations as may refresh its faculties, and recruit the animal spirits that have been dissipated by laborious pursuits, or a length of strict attention. And when the amusements to which we have recourse, on such occasions, are friendly to health, delightful to the senses, and perfectly consistent with innocence, they have all the recommendations we can possibly desire.

‘ The diversions that are the subject of these sheets, are entirely of this nature, and are so peculiarly adapted to scenes of rural life, that a just knowledge of them is considered as a necessary accomplishment in gentlemen, who devote their vacant hours to the country.

‘ It would be needless to enlarge on the satisfactions and advantages they are capable of affording us. No prospect of nature can awake more pleasing ideas in the imagination, than a landskip, distributed into verdant woods, and opening lawns, with the diversity of extended plains, flowery meadows, and clear streams: the heart of a contemplative beholder melts into secret raptures at the enchanting view, and he is immediately prompted to hail the Great Benefactor who sheds such a profusion of beauties around him. But when he likewise regards them as so many rich magazines, intended for the accommodation of his table, as well as for the improvement of his health, and the solace of his mind, he begins to think it a reproach to him to be unacquainted with the manner of acquiring these enjoyments that were created for his use with so much liberality; and he is then convinced that hunting, fowling, fishing, and riding, are more necessary to his welfare than at first he might imagine.

‘ In order therefore to render these, and other rural recreations, as intelligible and familiar as possible, we have carefully collected the best observations that have been made on each article; we have consulted all authors on this occasion, and have selected every particular from them, that we thought would contribute to pleasure and improvement; and, as we were desirous to render this work as complete as possible, we have prevailed upon several gentlemen of distinguished abilities and experience, to favour us with a great number of interesting passages, that we are persuaded will be very acceptable and instructive to those who have an inclination to gain a competent knowledge of these agreeable subjects.

‘ As our intention was to make this performance equally perspicuous and regular, we have digested it into the form of a dictionary, in which we have been careful to range under each head every particular peculiar to it, so as to illustrate the articles in the most effectual manner; by which means we have rendered the whole so methodical and familiar, even to a common comprehension, that we flatter ourselves we shall not be taxed with obscurity in any material circumstance necessary to be understood. We may likewise venture to add, that the plan we have pursued, through the whole course of these sheets, will ease the curious of the expence and trouble of consulting a number of books written on these subjects, since, as we have already intimated, all imaginable care has been taken to extract from the most approved authors, whatever observations may be necessary to give our readers a clear and expeditious knowledge of all the different branches of these pleasing recreations; as well as receipts from the different authors of established reputation for the cure of most complaints incident to horses, dogs, &c. with proper instructions for the most ignorant to prevent their being imposed on in purchasing horses, by designing dealers in those valuable animals.

Angling,



Angling, and the various other modes of fresh-water fishing, form a variety of articles; all of which are clear and explicit, and some of them even new.

The hunting the wild boar, and several other ferine animals, is described in a manner at least entertaining, though useless in this country.

Dogs form a variety of copious articles, of which we shall present our readers with that on pointers.

**POINTERS.** Their great utility and excellence in shooting partridges, moor, or heath-game, which make them worthy our regard, are well known. There is so great a variety of pointers of different make and size, and some good of each kind; that it is no wonder men should differ in their opinions concerning them. The pointers best approved are not small, nor very large; but such as are well made, light and strong, and will naturally stand. A small pointer, though ever so good in his kind, can be but of little service in hunting, particularly through a strong piece of turnips, broom or heath; and the feet of a large heavy dog, will soon be tired by his own weight. 'Tis proper for a young sportsman to procure a dog that is well broken, and to enquire the method and words he has been used to by his former master in breaking and hunting with him: otherwise the dog will have a new lesson to learn. But if a young sportsman is desirous of breaking his own dogs, the following is the method advised.

Having made choice of a whelp of a known good breed, begin when about three or four months old to teach him to couch at a piece of bread, causing him to lie, whilst you walk round him at some distance, and come nearer to him by degrees: when he has lain as long as you think proper, reward him with the piece of bread and speak kindly to him. Teach him to fetch and carry, to bring a glove or a bird of any sort after you; always observing to cheer him with kind expressions when he does well, and check or speak roughly to him when he does not obey. Use him to obey by whistle and signs with your hand as much as possible; for it is a bad way to make more hallooing in the field than is necessary. When you chastise him, it should be with a whip, so as to make him remember it, using a rough voice at the same time; but the chastisement should not be too severe, and the words you use to him as few as possible. When he is about five months old, use him frequently to be tied up, let him have off his chain for half an hour or an hour morning and evening. It is best to give him his lessons in a morning before you feed him, with your own hand, that it may seem as a reward, the more to endear you to him; but do not overfeed him. Take him out whenever you walk, sometimes leading him in a string; suffer him to go a little before you, and sometimes behind; but when loose never suffer him to go far from you, unless you hunt with him; and oblige him to come to you at the word back, or here; train him thus by continual lessons, till his attention is always on you to know what

he is to do. It will not be amiss frequently to fire off a little powder, and to make him lie down whilst you load again, which will not only teach him to stand fire, but will also make him acquainted with his business in the field; from the neglect of which he would frequently spring birds whilst you are loading. At six, seven, or eight months old (for all dogs will not begin to hunt alike early) take him into the field the latter end of August: and if you have an old staunch pointer, take him with you at first to teach the other to hunt off. When your old dog makes a point, if the young one be not near, bring him up by degrees 'till he spring the birds, and let him enjoy the scent; which will encourage him to hunt. When you find he knows birds, and will hunt, it is best to take him out alone; observe which way the wind lies, and if you can conveniently, enter on that side of the piece you intend to hunt in, which is opposite the wind, and do not suffer your dog to go in before you, cast him off to the right or left, cross before the wind, walking slowly the same way 'till he be got to the side of the piece, then whistle or give the word back, at the same time walking the contrary way, pointing with your hand the way you would have him go; bring him back till he comes to the other hedge or side of the field; advancing forward ten or twelve yards every time he crosses you; repeat this till you have regularly hunted through the whole field; by which means you will certainly find birds if there be any. When he points, walk up to him, and go forward slowly towards the birds: when you think you are within a few yards of them, if they lie and your dog be steady, walk in a circle round them, coming nearer by degrees 'till you spring the birds. If your dog runs after them (as most young dogs will do) check him with rough words; but if he continues doing so you must chastise him smartly with your whip 'till you break him of that fault. It is very common with young dogs that will stand at first, afterwards, to break in and spring the birds; which you must never indulge him in. Put a few small stones in your pocket, and when he stands, endeavour to head him, that is, to get before him, holding up your hand with a stone ready to throw at him, to deter him from springing the birds, whilst you can walk round him; or if it be convenient, take a person with you on horseback, and when your dog commits a fault, or does not obey your call or whistle; let him ride after and whip him: and at the same time, if you whistle or call, he will naturally come to you for protection. Thus he will learn to come to you, as he always should do, when he has committed a fault; for if he was punished severely by yourself, you would find he would not come near you when he knew he had done wrong: which would render it difficult to break him; but if this method be observed; by harsh words and moderate correction he will soon get the better of the foible and become staunch. When he commits a fault, command your temper in correcting him, and let it be without passion, and let no fault provoke you to kick or strike so as to hurt him.



\* The breed of pointers which has been mixed with English spaniels, such as are for setting-dogs, (in order to have such as will run fast and hunt briskly) are according to the degrees of spaniel in them, difficult to be made staunch, and many of them never will stand well in company. The method already given is the most likely to succeed with these, but I would by no means advise a young sportsman to meddle with such. If you find your dog refractory, and cannot easily make him stand, yet find some qualities that induce you to take a good deal of trouble with him (such as a very extraordinary sagacity in scent and that of a strong bold hunter) when he knows birds well, you may hunt him with a leather strap three or four yards long, fastened to his collar, which by his treading on it frequently will shorten his speed, and render him the easier to be stopped. Some will hunt him with a collar lined with another, through which several clout-headed nails are put, the points inward, and a line fastened thereto: which will not only check his running too fast, but when he stops, if the line be long enough for you to get so near as to set your foot on or take hold of it, if he bolts forward he will be pricked so as to make him remember it, and will endeavour to avoid the repetition of that punishment. You must be very strict with him, and not hunt him in company with any other dog, 'till he be quite staunch: it often costs a great deal of trouble to make him so; but such dogs when broken, do often turn out the best.

\* Some are of opinion that the way to make pointers stand well in company is, when they are young, to take them out constantly with your old staunch dogs, and they will learn by degrees to stand both with or without company. But unless he is of a breed known to stand naturally, you will find more difficulty in breaking a vicious dog in company than by himself.

\* It is also common, not to begin to enter pointers 'till near a year old; because using them very young shortens their speed. Suppose there is truth in this maxim, and your dog should not hunt altogether so fast, a sufficient amends will be made for his want of swiftness, by hunting more carefully, nor will he run upon birds or pass them unnoticed as dogs which run very fast are apt to do.

The articles relative to horses, horsemanship, and farriery, are also numerous, and many of them valuable; particularly those respecting the age of a horse, and rules for buying horses.

Under the word *Journey*, we find directions for the management of a horse in travelling, which, on account of the information it contains, we shall admit to a place in our Review.

\* See that his shoes be not too streight, or press his feet, but be exactly shaped: and let him be shod some days before you begin a journey, that they may be settled to his feet.

• Observe that he is furnished with a bitt proper for him, and by no means too heavy, which may incline him to carry low, or to rest upon the hand when he grows weary, which horsemen call, making use of his fifth leg.

• The mouth of the bitt should rest upon his bars about half a finger's breadth from his tusshes, so as not to make him frumple his lips; the curb should rest in the hollow of his beard a little above the chin; and if it gall him, you must defend the place with a piece of buff, or other soft leather.

• Take notice that the saddle do not rest upon his withers, reins, or back-bone, and that one part of it do not press his back more than another.

• Some riders gall a horse's sides below the saddle with their stirrup-leathers, especially if he be lean; to hinder it, you should fix a leather-strap between the points of the fore and hind bows of the saddle, and make the stirrup-leather pass over them.

• Begin your journey with short marches, especially if your horse has not been exercised for a long time: suffer him to stale as often as you find him inclined, and not only so, but invite him to it; but do not excite your mares to stale, because their vigour will be thereby diminished.

• It is adviseable to ride very softly, for a quarter or half an hour before you arrive at the inn, that the horse not being too warm, nor out of breath, when put into the stable, you may unbridle him; but if your business obliges you to put on sharply, you must then (the weather being warm) let him be walked in a man's hand, that he may cool by degrees; otherwise if it be very cold, let him be covered with cloths, and walked up and down in some place free from wind; but in case you have not the conveniency of a sheltered walk, stable him forthwith, and let his whole body be rubbed and dried with straw.

• Although some people will have their horse's legs rubbed down with straw as soon as they are brought into the stable, thinking to supple them by that means; yet it is one of the greatest errors that can be committed, and produces no other effects than to draw down into the legs those humours that are always stirred up by the fatigue of the journey: not that the rubbing of horses legs is to be disallowed, on the contrary, we highly approve of it, only would not have it done at their first arrival, but when they are perfectly cooled.

• Being come to your inn, as soon as your horse is partly dried, and ceases to beat in the flanks, let him be unbridled, his bitt washed, cleansed, and wiped, and let him eat his hay at pleasure.

• If your horse be very dry, and you have not given him water on the road, give him oats washed in good mild ale.

• The dust and sand will sometimes so dry the tongues and mouths of horses, that they lose their appetites: in such case give them bran well moistened with water, to cool and refresh their mouths:



mouths; or wash their mouths and tongues with a wet sponge, to oblige them to eat.

• The foregoing directions are to be observed after moderate riding, but if you have rid excessive hard, unsaddle your horse, and scrape off the sweat with a sweating-knife, or scraper, holding it with both hands, and going always with the hair; then rub his head and ears with a large hair-cloth, wipe him also between the fore-legs and hind-legs; in the mean while, his body should be rubbed all over with straw, especially under his belly and beneath the saddle, till he is thoroughly dry.

• That done, set on the saddle again, cover him, and if you have a warm place, let him be gently led up and down in it, for a quarter of an hour, but if not, let him dry where he stands.

• Or you may unsaddle him immediately; scrape off the sweat; let the ostler take a little vinegar in his mouth and squirt it into the horses; then rub his head, between the fore and hind legs, and his whole body, till he is pretty dry; let him not drink till thoroughly cool and has eat a few oats; for many, by drinking too soon have been spoiled. Set the saddle in the sun or by a fire in order to dry the pannels.

• When horses are arrived in an inn, a man should, before they are unbridled, lift up their feet, to see whether they want any of their shoes, or if those they have do not rest upon their sides, afterwards he should pick and clear them of the earth and gravel, which may be got betwixt their shoes and soles.

• If you water them abroad, upon their return from the river, cause their feet to be stopped with cow-dung, which will ease the pain therein; and if it be in the evening, let the dung continue in their feet all night, to keep them soft and in good condition; but if your horse have brittle feet, it will be requisite to anoint the fore-feet, at the on-setting of the hoofs, with butter, oil, or hog's-grease, before you water him in the morning, and in dry weather they should be also greased at noon.

• Many horses, as soon as unbridled, instead of eating lay themselves down to rest, by reason of the great pain they have in their feet, so that a man is apt to think them sick, but if he looks to their eyes, he will see they are lively and good, and if he offers them meat as they are lying, they will eat it very willingly; yet if he handles their feet, he will find them extremely hot, which discovers their suffering in that part.

• You must therefore see if their shoes do not rest upon their soles, which is somewhat difficult to be certainly known, without unshoeing them, but if you take off their shoes, then look to the inside of them, and you may perceive that those parts which rest upon the soles, are more smooth and shining than the others; in this case you are to pare their feet in those parts, and

and fix on their shoes again, anointing the hoofs, and stopping the soles, with scalding hot black pitch or tar.

After a long day's journey, at night feel your horse's back, if it be pinched, galled, or swelled, (if you do not immediately discover it, perhaps you may after supper) there is nothing better than to rub it with good brandy and the white of an egg. If the galls are between the legs, use the same remedy; but if the ostler rubs him well between the legs he will seldom be galled in that part.

In order to preserve horses after travel, take these few useful instructions. When you are arrived from a journey, immediately draw the two heel nails of the fore-feet; and, if it be a large shoe, then four: two or three days after you may blood him in the neck, and feed him for ten or twelve days only with wet bran, without giving him any oats; but keep him well littered.

The reason why you are to draw the heel-nails, is because the heels are apt to swell, and if they are not thus eased, the shoes would press and streighten them too much: 'tis also advisable to stop them with cow-dung for a while, but do not take the shoes off, nor pare the feet, because the humours are drawn down by that means.

The following bath will be very serviceable for preserving your horse's legs. Take the dung of a cow or ox, and make it thin with vinegar, so as to be of the consistence of thick broth, and having added a handful of small salt, rub his fore-legs from the knees, and the hind legs from the gambrels, chafing them well with and against the hair, that the remedy may sink in and stick to those parts, that they may be all covered over with it. Thus leave the horse till morning, not wetting his legs, but giving him his water that evening in a pail: next morning lead him to the river, or wash his legs in well-water, which is very good, and will keep them from swelling.

The hunting the hart or stag is very fully described, and affords an entertaining article; but the chase of the hare, and that of the fox, are less skillfully treated, especially the latter, which is the more to be regretted, that it is the favourite amusement of modern sportsmen.

Under the head, hunting-horse, we meet with abundance of useful hints, though the treatment in general is old.

Those who delight in racing and cocking, will also find here a number of articles for their purpose.

Under the word *Terms*, we are presented with the technical terms and phrases used by huntsmen and falconers. Under those of Rabbits, Pigeons, and Poultry, the notable housewife, we believe, will be gratified with useful information.

Birds



Birds likewise form the subject of a number of articles; as a specimen of which we shall lay before our readers that on the nightingale.

‘ The nightingale has the superiority above all other birds, in respect to her singing with so much variety, the sweetest and most melodiously of all others.

‘ Nightingales appear in England, about the beginning of April, none as yet knowing where their habitations is [are] during the winter season; and they usually make their nests about a foot and a half, or two feet above ground, either in thick quick-set hedges, or in beds of nettles where old quick-set hedges have been thrown together, and nettles grown through: and make them of such materials as the place affords: but some have found their nests upon the ground, at the bottom of hedges, and amongst waste grounds; and some upon banks that have been raised, and then overgrown with thick grass. As for the number of their eggs, it is uncertain, some having three or four, and some five, according to the strength of their bodies; and those that make their nests in the summer, have sometimes seven or eight: but they have young ones commonly in the beginning of May.

‘ The nightingale that is best to be kept, should be of the earliest birds in the spring, they becoming more perfect in their songs, and also hardier, for the old one has more time to sing over, or continue longer in singing than those that are later bred, and you may have better hopes of their living. The young ones must not be taken out of their nests till they are indifferently well feathered, not too little nor too much, for if the last, they will be sullen, and in the other case they are apt to die, and at the best they are as much longer in bringing up.

‘ Their meat may be made of lean beef, sheep’s heart, or bullock’s heart, the fat skin whereof that covers it, must first be pulled off, and the sinews taken out as clean as possibly; then soak a quantity of white bread in water, and chop it small, as it were for minced meat, then with a stick take up the quantity of a grey pea, and give every one three or four such gobbles in an hour’s time, as long as they shall endure to abide in their nests.

‘ When they begin to grow strong, and ready to fly out, put them into the cage with several perches for them to sit upon, lined with some green baize, for they are at first subject to the cramp; and put some fine moss or hay at the bottom of the cage, for them to sit on when they please, always observing to keep them as clean as may be, for if they are brought up nastily, they, as well as all other birds, will always be so; some suffer no day-light to come to them only on one side; others, more curious, line their cages on three sides with green baize.

‘ For the diseases incident to this delightful bird; as nightingales grow extraordinary fat, both abroad in fields, as well as  
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in houses where they are caged up, you are to observe, it is very dangerous when it begins to abate, if they do not sing, therefore they must be kept very warm upon the falling of their fat, and must have some saffron given them in their meat and water: but when they are perceived to grow fat, they must be purged two or three times a week with some worms that are taken out of pigeon-houses, for four or five weeks together; and give them two or three speckled spiders a-day, as long as they last, which spiders are found in August. If they grow melancholy, put into their water or drinking-pot, some white sugar-candy, with a slice or two of liquorice; and if they still complain, put into their pot six or eight chives of saffron, continuing to give them sheep's heart and paste, also three or four meal-worms a day, and a few ants and their eggs: farther boil a new-laid egg very hard, mince it small, and strew it amongst the ants and their eggs.

• Nightingales that have been kept two or three years in a cage are very subject to the gout, in that case you must take them out and anoint their feet with fresh butter or capon's grease three or four days together, which is a certain cure.

• The chief thing that causes most of the diseases, is for want of keeping them clean and neat, whereby their feet become clogged, and their claws rot off, which brings the gout and cramp upon them; be sure twice a week to let them have gravel about the bottom of the cage, which must be very dry when it is put in, as it will not then be subject to clog.

• These birds are also subject to apothumes and breakings out above their eyes and nebs, for which you are also to use butter and capon's grease. To raise nightingales when they are very bare, give them new eggs chopt very small, amongst their sheep's heart and paste, or hard eggs, and when they are recovered, bring them to ordinary diet again, that you may continue to maintain them in their former plight; but as soon as you perceive them growing fat, give them no more eggs.

• There is another disease incident to those birds, called the straightness, or strangling in the breast; which proceeds very often for want of care in preparing their food, by mixing fat meat therewith; and may be perceived by the beating pain they were not accustomed to, which abides in this part, and by his often gaping and opening his bill; it may also be occasioned by some sinew or thread of the sheep's heart (fer want of shredding with a sharp knife) that hangs in his throat, or that many times clings about his tongue, which makes him forsake his meat and grow poor in a very short time, especially in the spring, and when he is in the song-note: as soon as you perceive the symptoms, take him gently out of his cage, open his bill with a quill or pin, and unloosen any string or loose piece of flesh that may hang about his tongue or throat, and when you have taken it away, give him some white sugar-candy in his water,



water, or else dissolve it and moisten his meat with it, which will prove a present remedy.

All that is to be said more concerning this melodious bird, is touching the length of his life; some live but one, some three, some five, and others unto eight and twelve years; and they sing rather better and better for the first eight years, but then they decline by degrees, but if they have good keepers, it will prolong their lives three or four years: and where there is one kept in a cage until that age, an hundred die: yet the care of some have been such, that it has been known nightingales have lived to be fifteen years old, and to continue singing, more or less, for the most part of the time.

In a work so multifarious, a uniformity of execution is not to be expected; but upon the whole, we may recommend this miscellany as an entertaining and useful book to the young sportsman; and it is the more valuable, that it preserves many ancient pastimes which are now disused.

We wish, however, that the editors had not suffered such passages as the following, so inconsistent with the practice of a true sportsman, to escape their notice. Under the head, Hare-hunting, we are advised, 'according to the season and the nature of the place where the hare is accustomed to sit, there beat with your hounds, and start her; which is much better sport than trayling of her from her relief to her form.' Likewise, under the article, Shooting; 'whether the game be flying, or in a hedge, or tree, always endeavour to shoot as near you possibly can, with the wind, and rather sideways or behind the fowl than in their faces; nor shoot at a single bird, if you can compass more within your level.'

We also wish, that many of the ancient, and now illegal methods of destroying game had been treated less explicitly; as poachers may thence be rendered more expert in their clandestine practices, and their number perhaps be increased. This objection, however, affects rather the tendency than the merit of the work, which, it must be acknowledged, contains more useful information, in less compass, than any other book on the subject in the English language. The volume is furnished with various plates of nets, pitfalls, traps, &c. and the frontispiece exhibits the representation of a beautiful horse, which, being marked in its different parts, with figures that are explained in the course of the work, serves at once for ornament and use.

*An Essay on the Immateriality and Immortality of the Soul; and its Instinctive Sense of Good and Evil; in Opposition to the Opinions advanced in the Essays introductory to Dr. Priestley's Abridgement of Dr. Hartley's Observations on Man. To which are added, Strictures on Dr. Hartley's Theory; Thoughts on the Origin of Evil; and Proof of the contradictory Opinions of Dr. Priestley and his Author. With an Appendix, in Answer to Dr. Priestley's Disquisitions on Matter and Spirit. 8vo. 5s. Boards. Doddsley.*

THE design of this writer is to shew the falsity, and the pernicious consequences of some of the doctrines, advanced by Dr. Priestley, in his Essays prefixed to Hartley's Observations on Man; particularly his arguments in favour of the materiality of the human soul. This notion, he apprehends, is inconsistent with the creed of a deist, and with that belief of a future state, which is derived from the light of nature; inconsistent likewise with revelation; and attended with some absurd consequences, arising from the changes our bodies continually undergo; which, upon the principles of Dr. Priestley, would destroy our identity, &c.

It is now generally allowed, that every living creature is endowed with an immaterial intelligence. Because, if it be admitted, that brutes have a material soul, it must also be affirmed, that the power of moving, and the faculty of thinking, are not incompatible with matter. If matter be capable of rising to a certain point of knowledge and understanding, by subtilizing this matter farther, it may rise to a higher degree of perfection; from an oyster it may reach to a dog, from a dog to a peasant, from a peasant to a philosopher. Our author has made a remark, relative to this point, which we shall quote, as it falls within the notice of the most ordinary observer.

‘ I have been often greatly entertained by taking flies out of water—and observing all their endeavours to relieve themselves from their distress. At first—whilst quite wet—they content themselves with only crawling—and trailing their wings, which have clung close to the body—till, by proceeding some way, a good deal of the water has been left behind in their track. The little animal, (having stood still several times, as if to consider whether he was yet free enough to hope for success from his attempts) then crouches down close to the ground, and moves a little forward, in order to wipe his belly—this he repeats several times. He then stands still—and raising himself on his legs, twists his two fore legs across each other, frequently putting them over his head, and round his neck, and constantly afterwards rubbing his legs against each other, to remove the wet which they had wiped from the head, &c. He next does the same with his two hind legs—and with them he wipes his wings  
on



on both sides—and having at last succeeded in getting them loose from his body, he shakes them, and wipes them with his legs,—again walks on—every now and then pressing his belly to the ground, and cleaning himself with his fore feet, and his hind, alternately—till finding himself sufficiently dry, he flies away. The greatest philosopher could not possibly take more effectual methods to clean and dry himself; and perceiving such evident proofs of thought, even in a fly, I conclude it to have something in its composition—distinct from matter.

Though this writer admits of an immaterial principle in brutes, he disbelieves their future existence, because, he says, they are evidently incapable of enjoying mental pleasures.

Having pointed out some of the pernicious consequences, which, he says, attends the doctrine of materialism, he proceeds to examine the principal arguments urged by Dr. Priestley in support of his opinion, that his ‘mind is no more in his body than it is in the moon.’

‘Dr. Priestley, says he, must appear to every thinking person a striking example of that insatiation to which human nature is liable, when he so far loses sight of his reason, as to argue in support of the doctrine of vibrations, and association of the ideas, and yet deny our having thinking principles, distinct from matter; though the idea of such vibrations and association necessarily implies a mind, which is to be sensible of those vibrations, and is to associate those ideas.’

‘His not being able to comprehend how matter can confine spirit, and yet be distinct from it, seems to be his chief reason for disbelieving he has a mind any more in his body, than in the moon; yet he makes no difficulty of believing what he is certainly as unable to explain, how more matter can think, reason, and adore. He ridicules our credulity in believing, that we have immaterial, thinking principles, merely on account of the incomprehensibility of the creed, and yet he presents us with another in its stead, which he must confess is at least as incomprehensible!’

The author, in the next place, endeavours to shew, that conscience is not, as Dr. Priestley represents it, the result of education, habit, and custom; but an instructive sense of good and evil, interwoven in our nature by the Creator.

Among other arguments, in favour of this opinion, he insists on the absurdity of supposing, that the Creator would impress the whole irrational creation with various instincts, pointing out to them what is necessary for their welfare, and the continuation of their species, and yet leave mankind without any internal sense of what may promote his present and future happiness.

Why

\* Why (continues he) should we suppose that the Deity never acts upon our minds, when we know that he is never a moment absent from us?----We are certain that he is continually within us, and around us, or our hearts must cease to beat---and that it is his energy, alone, which every instant prolongs life---Is the supposition, then, of his impressing pain and pleasure on our minds (according as we offend, or please him) so very unreasonable in Dr. Priestley's opinion, when he recollects that the Deity fills all space with his presence, and that we breathe in the midst of his essence? If he is expanded throughout the universe, and pervades every particle of matter, how can Dr. Priestley imagine it possible for minds, so intimately blended with his essence, (as ours must be) to be insensible of his approbation and displeasure? The idea appears to me as *unphilosophical* as it is *irreligious*!

Dr. Hartley was fully convinced, that if the doctrine of association of ideas is admitted, it must inseparably draw after it that of necessity; and therefore, he laboured to reconcile necessity with the divine justice, goodness, and mercy. For this purpose he divided free-will into two kinds, philosophical and practical, or popular; admitted our possessing the latter, but denied our having the former; imagining that by this expedient, he had set men at liberty to do good or evil, and, at the same time, maintained that necessity, which was the consequence of his hypothesis.—In opposition to this notion our author undertakes to demonstrate, that Dr. Hartley's distinction between the two kinds of free-will, is imaginary, and that if we possess the one we must necessarily possess the other.

If, says he, we are influenced by motives, we have a power within our breasts, by which we can at pleasure have recourse to other motives, and examine by which motives it is best to be influenced; we then by recovering popular free-will, regain possession of philosophical.

In the next chapter the author accounts for the origin of evil upon this allowed principle, that man is a free agent.

Dr. Priestley has declared, that his chief motive for having abridged Dr. Hartley's work was, in order to render the doctor's theory more intelligible and more inviting. This writer however insists, that Dr. Priestley has maintained opinions directly opposite to Dr. Hartley's, with respect to the immateriality and immortality of the soul; and that so far from having rendered his work more intelligible, or more inviting, he has made it *unintelligible*, by endeavouring to remove the immaterial principle, which must be presupposed to associate ideas, and to be conscious of vibrations; and *uninviting*, by leaving out the most entertaining, as well as instructive pages of Dr. Hartley's two volumes; and by giving us only the most ab-



true parts, with his very censurable opinion about the doctrine of necessity, which cannot be believed without doing great mischief.

To this essay is subjoined an appendix in answer to Dr. Priestley's Disquisitions on Matter and Spirit.

Though there are some points in this controversy, on which different writers may entertain different opinions, without absurdity; though it may be said, in opposition to what is here advanced, that the scheme of Dr. Priestley does not necessarily exclude the deist from the hopes of another life, yet the author has undoubtedly suggested many just observations; and in the course of his enquiry, has given us some animated reflections on the natural evidence of a future existence, the providence of God, the absurdity of imputing the sin of mankind to the fall of Adam, the wisdom and goodness of the Deity in the constitution of human nature, and other important topics, which occasionally fell in his way.

## FOREIGN ARTICLES.

*Jus Ecclesiasticum vetus, sive Thorlacoketillianum, constitutum Anno Chr. MCXXIII. Kristinrettr Hin Gamli edr Porlaks oc Ketils Biscupa.—Ex MSS. Legati Magnæani cum Versione Latina, Lectionibus variantibus, Notis, Collatione cum Jure Canonico, Juribus Ecclesiasticis exoticis, indiceque vocum edit. Grimus Johannis Torkelin, (Isl.) 8vo. Copenhagen.*

**N**EXT to the laws of Canute the Great, this ecclesiastical law of the Icelandic church, is the most ancient of all the extant northern laws. It was originally drawn up by the bishops Thorlac Runolf, and Ketill Thorstan, and ratified and confirmed in 1122, by a full assembly of the states of the then commonwealth of Iceland. It contains a great variety of characteristic features of the age and nation for which it was enacted, and will therefore prove interesting, not only to antiquarians and northern historians, but also to philosophers.

The editor has collated five different MSS. of the original, and accompanied it with an elegant Latin translation and instructive notes.

The spirit of these laws is indeed in general the same which prevails in the ecclesiastical laws framed for other countries during the same age, but modified by many principles peculiar to, and dictated, or, at least, occasioned by, the climate of Iceland; such are for instance, the casuistical regulations, how far sea water, or even snow, may be used as a succedaneum to water in baptism? The prohibition of intermarriages amongst relations is here also extended some degrees farther, than in the common canonical law. It is likewise remarkable that the discipline of the Icelandic church was not enforced by the same kind of punishments then usually prescribed by the ecclesiastical laws of other countries, such as the excommunication, &c. but by pecuniary fines, and by exile; a dreadful punishment, it seems, for natives of even Iceland itself!

*Traité sur l' Art des Sièges et les Machines des Anciens, où l'on trouvera des Comparaisons de leurs Méthodes avec celles des Modernes, des preuves de l' Unité des Principes, & les Motifs de la Différence dans l' Application. Par M. Joly de Maizeroy, Lieut. Col. de l' Inf. 1 Vol. 8vo. with Plates. Paris.*

**M**R. de Maizeroy has already distinguished himself by several other valuable works on the art of war. In the present, he intends to collect the methods of the ancients in the attack and defence of fortified places, under one point of view; to compare them with those of the moderns; to shew the unity of the principles of both; and the motives of the difference in their respective application: a sure method of rendering the study of ancient poliorcetics accessible, instructive, and useful, to modern military officers.

For this purpose he has divided his work into four sections. In the first, he begins with shewing in what manner towns were anciently inclosed, and what means or machines were employed to attack or to defend them. He traces the origin of these military machines in the East; but observes that they were greatly improved by the Greeks, especially four hundred years before the Christian æra. He points out the means employed by the Greeks in the attacks, and illustrates them with examples of sieges by sea and land. From the Greeks he proceeds to the Romans, who were also very slow in completing their poliorcetics. None of their sieges anterior to their war with Pyrrhus, deserves any notice by a modern engineer. Their first machines were employed against the town of Lilybæum in Sicily. But from this period, industry enlightened by experience, and encouraged by rewards, improved that art, and formed it into a system fit and worth to be studied.

In the second section, he treats of sudden and quick attacks and scalings, and illustrates them with examples. He shews their difference from the proceedings at regular sieges, with which they are almost always confounded by historians; and explains several technical terms.

In the third section, he proves that the ancients did not form their attacks by means of trenches. He considers the art of sieges during the later times of antiquity; treats of the use of mines by the ancients, and of the origin of those that are now in use. Mines were employed in the earliest ages, and originally contrived by the besiegers for the purpose of sapping and overturning the foundations of the walls, and of thus gaining a breach, by which they might penetrate into, or surprize the town. Mr. De Maizeroy explains and exemplifies likewise all the different uses made of mines, down to the present times.

The fourth section treats of the projectile machines of the ancients; of their origin; their progress; their use; their constructions, and their proportions; he determines and illustrates their several respective names, which had hitherto been involved in great obscurity; and explains their mechanism. This very important part of the poliorcetics he has copied from his own "*Traité des Machines de Jet*," which was originally inserted in the first edition of the translation of the Military Institutions of the Emperor Leo, in two volumes octavo; but which he has here greatly augmented and improved.

The appendix subjoined to the work, contains a variety of disquisitions and discussions on several of its parts; discussions designed for confuting errors, or clearing up doubts, but too long to be placed in the body of the work. These treat of the sambuc; of the ardent mirrors



mirrors of Archimedes; of the structure of the ditches of fortified places; of the dimensions of the towers; of the testudo and its springs; of Mr. de Follard's mistakes on this subject, as they appear from the ancient measurements of the height of towers; of the reach of the machines, and of the length of the stadium, and the cubit.

After this enumeration of the contents of this useful work, it would be needless to recommend it to the attention of readers of ancient authors, as an excellent guide and commentary on military details; or to modern military officers, as a source of additional reflexions and lights on the attack and defence of fortifications.

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*Analeſta critica in Scriptores veteres Græcos et Latinos. Fasciculus I. quo continentur: 1. Notitia Poetarum Epigrammatographorum, quorum Nomina et Fragmenta in Analēſtis Brunckianis exſtant. 2. Supplementum Commentariorum Euaſthii in Dionyſii Periegeſis. 3. Auc-tarium emendationum in Oppiani Cynegetica; & 4. Diſputatio de dubia Carminum Orphicorum Auctoriſitate et Vetuſtate. Edidit. Jo. Gottlob Schneider. 8vo. Trajecti ad Viadrum.*

PROFESSOR SCHNEIDER has already proved himſelf a learned and judicious critic by his former publications. In the preſent collection of ſhort treatiſes he preſents his readers, under the firſt head with the accounts of the perſons, lives, and ages of the following poets: Aſclepiades, Hermodorus, Antagoras, Philoxenus Samius, Philetas, Mnaſcalcas, Theodoridas, Hedylas, Alcæus Meſſenius, Lentulus Gætulicus, Diodorus Zonas, Bianor, and Boethus; carefully collected and drawn up in the manner of Fabricius; and gives them hopes for a continuation of theſe accounts.

2. The ſupplement to the Commentaries of Euaſthius is taken from a MS. of the Royal Library at Paris, No. 2218, comprizing, beſides Lycophron's Callandra, Oppian, and ſome books of Porphyrius, Dionyſius, with Euaſthius's Commentary; beginning with v. 882.

3. The third head contains ſupplements to the author's edition of Oppian, drawn from books which he could not procure before; and which enabled him to reviſe and correct his critical account of the older editions of Oppian, and to ſubjoin ſome farther critical notes, partly of his own, and partly ſelected from the more ancient editions.

4. The laſt diſſertation is chiefly levelled againſt the late profeſſor Geſner, who, with many other learned men, had aſcribed the poems extant under the name of Orpheus, to the Thracian Orpheus, and conſequently conſidered them as genuine. Whereas profeſſor Schneider, on the contrary, thinks them to be the compositions of ſome later Platonist, who falſely aſcribed them to Orpheus, in order to ſupport his own myſtical doctrines by the authority of ſo famous a name.

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*Notice des Hommes les plus célèbres de la Faculté de Médecine en l'Université de Paris, depuis 1110, juſqu'en 1750 incluſivement, extraite en plus grande Partie du Manuſcrit de ſeu M. Thomas-Bernard Bertrand, communiqué par M. ſon fils; rédigée par M. Jacques Albert Haſon, &c. pour ſervir de Suite, & de Complément à l'H-iſtoire abrégée de la Faculté, ſous le Nom d'Eloge hiſtorique, avec des Remarques étendues. 4to. Paris.*

THIS entertaining book is divided into three parts or periods. The firſt comprehends the notice of the moſt eminent Pariſian phyſicians,

physicians, from the beginning of the eleventh century to the end of the fifteenth. The most celebrated French Physician within this period was Arnaud de Villeneuve, or Arnaldus de Villanova, who, in 1250, joined the knowledge of chemistry with the practice of physic, and discovered the distillation of wine into brandy.

The second period comprises the physical worthies who flourished in the 16th and 17th century; especially the famous Fernel, first physician to Henry the second, by whom his talents and skill were most munificently rewarded. He received of that king forty thousand gold crowns (écus d'or), and of Catherina de Medicis ten thousand crowns (écus) every time she had lain in. His medical practice yielded him twelve thousand, (worth now forty thousand) livres a year. The learned Duret one of his successors, was still more highly favoured. When he married his daughter to Arnaud de l'Isle, professor of the Arabic language, she walked to church between Henry the third on her right, and her father on her left hand. That king also honoured the wedding entertainment with his presence; and as a proof of his royal affection, made the bride a present of all the gold and silver plate used at the feast.

The third period contains the memoirs of the most eminent French physicians, under the reigns of Lewis the XIV. and XV. such as Tournefort, Lémery, Geoffroi, Winslow, Astruc, &c. Lewis XIV. was likewise very munificent to his physicians and surgeons. After the operation of his fistula, in 1687, he gave M. d'Acquin, his first physician, 100,000 francs; to Mr. Fagon 80,000 francs; and to Mr. Felix, his first surgeon, who had performed the operation, fifty thousand écus, or crowns.

Most of the eulogies in this third part are extracted from the late Mr. de Fontenelle's elegant *Eloges des Académiciens*.

## FOREIGN LITERARY INTELLIGENCE.

*Observationum Medicarum de Phthisi in Collegio præcipue clinico collectarum Decuria, a Franc. Henr. Meinolph. Wilhelm. 8vo. Würtzburg.*

A Collection of cures of a disease commonly thought incurable, by an author who appears very sanguine in his hopes, and sometimes fanciful in his advice; for instance, when he proposes that every phthysical mother ought to suckle her children herself; because a phthysical woman, after having tried, during her pregnancy, many remedies without any effect, was after her delivery so fortunate as perfectly to recover, while, notwithstanding all remonstrances, she suckled her child herself.—He must therefore be read cum grano salis.

*L'Heroïsme de l'Amitié; David & Jonathas, Poëme en quatre Chants. On y a joint plusieurs Pièces tant en vers qu'en Prose, sur differens sujets. Par M. l'Abbé Bruté, Censeur Royal. 12mo. Paris.*

In the poem on David's and Jonathan's heroical friendship, Mr. Bruté has introduced some fictions, and endeavoured to give his prose a poetical colouring; but fortunately he has not hazarded any alteration in David's complaints on Saul's and Jonathan's death. These are indeed too natural, and too affecting, not to be injured



injured by any alteration; and are one of the finest passages, not only in Mr. B's poem, but in the whole Bible itself.

After this prose poem we find a collection of several pieces of poetry on various subjects: Seven Odes on the Seven Sacraments of the Roman Catholic Church.—a nice and difficult theme: then a very faint and distant imitation of a most excellent ode of the late Mr. De Haller on the Death of his first Lady; a free Translation of the Canticle of Moses: "audite cœli, quæ loquor;" succeeded by an essay in prose, entitled, "Rémarques sur l'Ecriture Saintes, attribuées à Longin;" (another pretended discovery of a Greek MS.) The volume concludes with an epistle to a Freethinker on his writings against religion; and the author's epistle to his sister, a nun, on his retirement to Montmorenci.

*Musei Capitolini antiquæ Inscriptiones a Francisco Eugenio Quaseo, Alexandrino ejusdem Musei Curatore P. nunc primum conjunctim editæ, notisque illustratæ. Vol. I. II. 4to. Romæ.*

Many of the ancient inscriptions preserved in the Capitoline Museum were indeed already published separately in various works, treatises, and periodical publications; but many of them were incorrectly printed, and many destitute of illustrations. Marchese Guaco, president of that museum, has therefore undertaken to copy them with the greatest fidelity and accuracy, to correct the errors that have crept into other copies, and to mention the place of each. He has also ranged them under proper classes, or chapters, and subjoined their explanations, or quotations of books, in which they are explained. The first volume is dedicated to the pope, and contains three chapters: 1st. Of the Names and Attributes of the Gods and Goddesses, their Temples, Altars, Statues, Priests, &c. 2d. Of Emperors, Augusti, Cæsares, Augustæ, Kings. 3d. Of Consules, Præfecti Urbani, and Magistrates.

Vol. II. contains three other classes of inscriptions. Chap. 4. Military Inscriptions. 5. Those relating to Offices, Arts, and Sciences, generally practiced by freed Men (liberti.) 6. Matrimonial or conjugal Inscriptions.

*Descrizione degli Stromenti Armonici d' ogni Genere, del Padre Bonanni; Edizione riveduta, corretta ed accresciuta dall' Ab. Giacinto Cerati; Ornata con CXL. Rami incisi da Arnoldo Wanwensterout. 4to. In Roma.*

This work originally appeared in the last century under the title of Gabinetto Armonico, and contained then the description of an apartment in the museum of the Roman college; in which a variety of musical instruments was preserved. It was then an indifferent medley encumbered with a great deal of useless erudition; and has now by Signor Cerati been greatly improved, and almost transformed into a new book, as he has expunged the superfluities, enriched it with judicious additions, and corrected its style. The various instruments here collected and minutely described, are represented in 140 neatly engraved copper-plates.

*Dissertazione epistolare del Sgr. Ab. Gio. Batista Passeri, sopra un' antica Statuetta di Marmo trovata nel distretto di Perugia, ed ora esistente nel Museo dell' Istituto di Bologna.*

Signor Passeri thinks the little statue in question, a donarium votivum to a goddess of health.

*Bibliothea, ossia l'Arte di compor Libri.* 8vo. In Turino.

Signor Carlo Denina, professor of eloquence at Turin, and author of the well known *Rivoluzioni d'Italia*, here judiciously considers and explains the necessary qualifications of a good book, and an accomplished writer.

*Discorso sopra la Pittura, del Cav. Conte Giovio, &c.* 8vo. Bassano.

A very tumid panegyric, with a short history, and very superficial theory of the art of painting.

*Lettera del Sign. Conte Abbate Giambatista Roberti, al Signor Cavalier Conte Giambatista Giovio, e Riposta del Medesimo sopra Giacomo da Ponte detto il Bassan Vecchio.* 8vo. In Lugano,

Bassano, so called from his native place, was chiefly celebrated for his excellent style in painting animals. Count Roberti here endeavours to extend that painter's fame beyond this narrow sphere; he ascribes to him two different manners, and attempts to prove his assertions by referring to several pictures. The reply subjoined, contains a defence of a picture of St. Paul, against the strictures of C. Giovio, in his *'Discorso sopra la Pittura.'*

*Homeri Ilias Latinis Versibus expressa a Raymundo Cunichio Regulino, Professore Eloquentiæ & Linguae Græcæ, in Collegio Romano.* Folio. Romæ.

A new harmonious and elegant Latin translation of the *Iliad*.

*L'Iliade di Omero, nuovamente Tradotta dal Græco in Versi sciolti, con la Batramomachia.* 2 vols. 8vo. Venice.

This Italian translation of Homer, by signor Ridolfi, though sometimes rather faint, and not always very faithful, still deserves a considerable rank among the great number of Italian translations of that poet.

*Roland Furieux, Poème heroique d'Arioste, Traduction nouvelle, par M. Cavaillon.* 3 vols. 16mo. Paris.

Mr. Cavaillon has prefixed a preface to his translation, in which he severely reviews the beauties and faults of that favourite Italian poet Ariosto. He seems to have been very confident in hoping that the public would adopt all his sentiments; for he has, in consequence, taken liberties with his original, which will hardly be allowed to translators, however elegant. He has altered, expunged, or abridged, every passage displeasing his taste; and even thrown two cantos into one.

*Don Carlos und Alexei, Luines und Buckingham, ein Versuch in verglichenen Lebensbeschreibungen, or D. C. and Al. &c. An attempt in Parallel Biography.* By E. Totze. 8vo. Greifswald. (German.)

The unfortunate personages whose lives and fates are here related and compared at length, with each other, are well known to our readers from other works. They are remarkable rather for their fortune and misfortunes, than for any extraordinary genius, or any exploits and achievements worthy the regard of posterity. We therefore wish that the learned professor Totze, may, for the future at least, employ his unquestionable talents for historical disquisitions, on subjects more generally interesting to his readers.

*Bisarrerien;*



*Bisarrerien.* 2vo. Leipzig. German.

Neither the diction, nor the contents of this book could have been readily guessed from its title. Its title is indeed a 'Bisarrerie,' but the only one, we think in the book; for the performance itself contains free, sensible, and useful reflexions, concerning the state of learning in general; of divinity, law, philosophy, history, polite arts and sciences, antiquities, criticism; the friendship of scholars; oeconomical literature; and projected reformatations of government.

## MONTHLY CATALOGUE.

L A W.

*A Dissertation on the Folclande and Boclande of the Saxons, &c.*  
4to. 1s. sewed. Bathurst.

**M**OST of our legal antiquarians have been of opinion, that the feuds were introduced into Britain at the Norman invasion; and though the Saxons were indisputably established here long before the customs of the feudists in Spain, Italy, and France had been formed into a code by Recessuinthus, Rotharis, and Charlemagne, in the beginning of the seventh century; still the opinion has prevailed, that the Saxons, who had gained footing in this island, alone neglected to encourage a political regulation so well adapted to the necessity and the genius of the times. This has been the general idea.—Others have contented themselves with allowing that the feuds might possibly have been *known* to the Saxons; and have then quietly proceeded in the beaten track, without any farther investigation.

We must agree with our present author, that, without a reference to the Folclande and Boclande of the Saxons, it is not possible to form an adequate idea of the point in question, and with him we must express our surprize that so little attention has been paid to these necessary terms. Sir Edward Coke, that great oracle of the law, is, like all other oracles, in this instance at least, ambiguous and unsatisfactory. So is not the author of this elegant dissertation: his explanation appears to us, who pretend not to be black-letter lawyers, as agreeable to reason, and strongly supported by authorities. Of this we are convinced, that the numerous references in the notes bespeak much legal information, and that the dissertation is written with the pleasing pen of a scholar and a gentleman.

Should any reader be inclined to put a question which we had almost asked: How is a modern lawyer interested in the present argument? Of what importance to him is the Saxon or Norman original of the feudal system?—Let him receive the same satisfactory rebuke which we received.

An acquaintance with this celebrated constitution is essentially necessary to the illustration of the rules and maxims of the common law; for if we wish to pervade the spirit and reason of a law, we must investigate the circumstances that attended its

institution, as the character of the legislator, the nature of the government, and the genius of the times.

‘ For example, many of the oppressive refinements of the feudal law were annihilated by the great charter, many of its wholesome regulations were confirmed ; it follows, that without a knowledge of that law, we can never comprehend the efficacy of the constitutions of Runnymede, or do justice to our virtuous progenitors who sealed them with their blood.

‘ The learning of our modern tenures appears at first view to be extremely obscure ; we are apt, for instance, to reprobate *escheats pro delicto tenentis*, as an iniquitous mode of punishing the innocent of the third and fourth generation ; by a reference however to these antiquated customs of the feudists, the darkness is dispelled, and reason and equity supply the place of absurdity and injustice.

‘ If we attribute to the Normans the introduction of the *beneficium* or feud, with its necessary consequences, as well as its oppressive deductions ; we must regard it as an innovation upon the common law, the arbitrary imposition of a tyrant inimical to the liberties of the suspected subjects of his acquired territory.

‘ If we derive the feudal constitution from the Saxons, it assumes a milder form ; we connect it with a government that tended to promote the liberty of the subject, and to preserve it from infringement ; with the names of Alfred and of Edward, and with the laws that have made those names venerable.

‘ In an age of continual emigrations and consequently of invasions, the military tenure was well adapted to the sudden emergence of repelling an incursion ; it was for this political benefit, and not for the emolument of their kings, that it was established among the Saxons.

‘ It was under the Norman monarchs, that the feudal institutions were first perverted into instruments of oppression ; a system originally simple in its construction, assumed in their hands a much more complicated form ; aids were levied upon various pretences, primer seisins and arbitrary reliefs were rigorously exacted, the rights of wardship and marriage were asserted, and at length by the render of *escuage*, in lieu of the personal service, the military spirit entirely evaporated.’

*Readings on Statutes, chiefly those, affecting the Administration of public Justice, in criminal and civil Cases ; passed in the Reign of King George the Second. By John Rayner, the Younger. 4to. 9s. Boards. Browne.*

This volume contains much law learning. It does credit to the author, cannot fail to instruct and entertain the student, may even inform the legislator.

In some places we meet with expressions and remarks, which, without any detriment, might have been omitted.

‘ James Daniel the prosecutor was an *Irishman*, a vile profligate fellow, a sort of retainer to the gang.’ (P. 193.) He  
who



who flatters himself that he possesses a judgment sufficiently liberal and impartial to comment upon the legislature, should not stamp a witness as infamous, because he happens not to be an Englishman.

'It is *observable*,' we are told, 'that one Lingard, after the expiration of the term for which he was transported for perjury, was drowned, getting on board a vessel to return to England.' There can be nothing observable in this, unless drowning be more remarkable on one side of the Atlantic than on the other. Another note contains something even more observable---'The portico belonging to the chapel in Great Queen-street, Lincoln's-Inn-Fields, was considerably lessened by virtue of a clause in one of the paving acts; and that belonging to the Pantheon in Oxford-Road, was built by virtue of an express clause in another of those acts.' From this remark the reader, it seems, is to infer, that our legislators are pagans, and pay more respect to the *Pantheon*, than to the church.

*Digests of the General Highway and Turnpike Laws; with the Schedule of Forms, as directed by Act of Parliament; and Remarks. Also, an Appendix, on the Construction and Preservation of Roads. By John Scott, Esq. 8vo. 6s. Dilly.*

The author's advertisement will explain the design of this publication.

'The author of the following work having frequent occasion to consult the General Highway Act, he found the matter contained therein distributed in such a manner, as caused him no small degree of perplexity. In one place he met with general positive directions, which he depended on as authentic rules of conduct; till he perceived, that in another, they were counteracted by particular exceptions; and, not unfrequently, he saw subjects, closely allied in their nature, removed almost as far from each other as the utmost limits of the act would permit. Regard to his convenience prompted him to arrange these disjointed clauses in regular order; and a wish to contribute to the ease of others, by rendering the intention of the legislature more intelligible, determined him to communicate what he had done to the public. The favourable reception his essay obtained, he thinks a sufficient apology for reprinting it, with such improvements as have been pointed out to his notice. He has now added to it a Digest of all the General Acts now in force, respecting turnpikes; with Remarks; and an Appendix on the Construction and Preservation of Roads: and he hopes the whole will prove a useful manual to magistrates, trustees, surveyors, and all other persons concerned in the matters whereon it treats.'

The work is executed with care and attention, and cannot fail to be useful. The remarks contain many just observations, which merit the notice of the legislature. In the Appendix, the preservation and construction of roads are treated

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in a manner at once intelligible and scientific. We do not intend to lessen the merit of the author's truly public and patriotic views in this work by observing, that the remarks might have been made with more elegance and much less egotism.---Mr. Scott closes his remarks with these words:

'I have now concluded my Remarks; and if any person should suppose that I have treated some of the subjects on which I have animadverted in a manner too ludicrous for their nature, I have only this apology to make, that there being so many fair openings for the indulgence of ridicule, I could not help now and then indulging it by way of enlivening my journey through the Dry Desert. I thought further, in case the vicissitudinous disposition of the legislature should soon render part of my text as useless as the last year's labours of Mess. Moore, Partridge, and Gadbury, that the amusement the reader might derive from the pleasantry of my remarks, would make him some small compensation for the purchase of the volume.'

We mean not even to hint that the ridiculous blunders of the legislature deserved a graver commentary.---We would only observe that Mr Scott's performance deserves more praises than what are due to the *pleasantry* of his remarks. Our intention was to have ranked him amongst the few real patriots of the age; it is his own verdict which has placed him among the useless retailers of pleasantries: they who take the author's word, that 'the amusement the reader derives from the pleasantry of the remarks will make him some small compensation for the purchase of the volume,' will find themselves egregiously mistaken. It is a useful and instructive digest---but the pleasantry is the worst part of it.

*A Treatise on Agistment Tithe, in which the Nature, Right, Objects, Mode of Payment, and Method of ascertaining the Value of each Species of it, are fully stated and explained. By Thomas Bateman, A. M. 8vo. 2s. 6d. Walter.*

Agistment is the feeding or keeping of sheep, or of any kind of cattle; and the tithe of agistment is the tenth part of the value of the keeping of such sheep and cattle as are liable to pay it. This tithe, being the tenth part of the value of the produce of the land, is due, *communi jure*, as indisputably as the tithe of corn and hay. But it has this peculiar difficulty attending it, that it cannot be taken in kind, as it is consumed by the cattle, which feed upon it. This tithe is of considerable importance in parishes, where the greatest part of the land is grazed; and therefore Mr. Bateman, who has obtained several decisions in his favour, in the Court of Exchequer, has very accurately stated and explained the nature of this claim, and the proper mode of payment.

As it is hardly possible to estimate the value of the tithe of agistment, by a separate charge upon every article, sheep, heifers, steers, colts, fillies, &c. the author lays down this general rule. In parishes where no more land is ploughed than a sixth



or an eighth part of each farm, 'the tithe of agistment will amount, upon a reasonable and moderate calculation, to sixpence, or, at any rate, to four-pence per acre, per annum, for all the lands, including the ploughed, contained in the said parish: for instance, in any parish in a grazing country containing three thousand acres, the tithe of the agistment of sheep and of barren and unprofitable cattle alone, exclusive of all others annually arising in such parish, will amount at least to fifty pounds per annum.'—

—Near large towns, where the land is exceedingly rich, and lets for, perhaps, three pounds per acre or upwards; and for such pastures, stocked chiefly with feeding beasts, not covered by any modus for their agistment tithe, this tithe will amount to much more per acre than is here stated. In some places it is known to amount to two shillings per acre. But these are particular cases which do not affect the general doctrine here laid down, which relates to large farms or whole parishes in the country, and where the land is not let upon an average for more than fifteen or twenty shillings per acre.

'But what has before been premised, must here and always be remembered, that this tithe will amount to so much per acre, per annum, only in parishes where the land is good and chiefly grazed. In arable countries, or where a great part of the land is ploughed, it will amount to so little, as, where it has not already been paid, to be scarce worth setting up any new demand for it, even were the occupiers inclined to pay it without litigation.'

This treatise may be of great use to those, who are concerned in disputes, relative to the tithe of agistment; as the author's observations are founded on experience and matter of fact.

*Thoughts on Tithes: with a Proposal for a voluntary Exchange of great and small Tithes, for Land to the Value, to be held as Glebe, within the respective Parishes of England, between the Ministers and People, &c. 8vo. 1s. Flexney.*

This writer very justly observes, that the present establishment of tithes is prejudicial to the landed interest of this kingdom, and very disagreeable and inconvenient to the clergy. He therefore proposes that an act of parliament shall be obtained for taking such a portion of land, in each parish, as shall be thought a full equivalent, in exchange for the great and small tithes of any particular farm; and that such land shall be held as glebe, or the estate of the church.—It may be objected, that the land thus received in exchange would lie in detached pieces, and consequently be of less value. He answers: the commissioners must be satisfied, that the land thus received is, with respect to its situation, equivalent to the tithes; and that afterwards it will be easy to exchange the glebe so detached, for land more conveniently situated for the minister.

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This scheme is modestly and sensibly proposed and explained. And if this, or something to this purpose, were accomplished, most of the complaints about tithes would be removed; the clergy would live amicably with their parishioners, their interests no longer interfering; and they would have leisure to attend to the duties of their function, in peace and tranquility.

## P O L I T I C A L.

*The Constitutional Criterion.* 8vo. 6d. Almon.

A short enquiry into the principles and spirit of the English constitution, which is conducted by the author with accuracy.

*An interesting Address to the independent Part of the People of England, on Libels, &c.* 8vo. 1s. 6d. Kearsly.

Though this pamphlet contains some remarks of importance to civil liberty, it is written in too mean and abusive a strain to be held in any regard by impartial and discerning readers.

*A Sketch of the History of Two Acts of the Irish Parliament of the 2d and 8th of Queen Anne, to prevent the farther Growth of Popery.* 8vo. 1s. 6d. Murray.

A display of the severe restrictions which had formerly been imposed on the Roman Catholics in Ireland,

## P O E T R Y.

*Captain Parolles at Minden.* 4to. 1s. Bew.

Captain Parolles is a character which Shakespeare has admirably delineated. 'I am a man, says the captain, whom fortune hath cruelly scratched. I find my tongue is too foul-hardy; but my heart hath the fear of Mars before it, and of all his creatures, not daring the reports of my tongue.—You must needs, replies Helena, be born under Mars, when he was retrograde, you go so much backwards when you fight.' *All's Well that Ends Well.*

The author of this piece applies the character of Parolles to lord George Germaine, and throws many sarcasms on his lordship's conduct at Minden, and the orders which he issues out, as secretary of state for the American department.—An acrimonious production.

*England's Glory, a Poem.* 4to. 2s. Fielding and Walker.

The glory of England may in some degree be sullied, but never can be promoted by a poetaster.

*The Conciliation; a Poem.* 4to. 1s. Almon.

One of the most despicable effusions in poetry that we remember to have seen.

*The Haunts of Shakespeare, a Poem, by William Pearce.* 4to. 1s. 6d. Brown.

An imitation of an Ode by Mr. Garrick, to whom the poem is dedicated.

*Imi-*



*Imitationes has parvulas, Anglicè partim, partim Latinè, redditas, paucarum levium Horarum Occupationes, benevolo Lectori dicatas verecundè quidem voluit Alumnus Cantabrigiensis. 4to. 2s. 6d. Doddsley.*

Imitations partly in English, and partly in Latin; but which, for any instruction or entertainment they can afford, might as well have been couched in the language of Otaheite.

## D I V I N I T Y.

*A Sermon preached at the Ordination of the rev. Isaac Smith, June 24th, 1778, at Sidmouth, Devon, by Thomas Wright. To which are annexed a Short Discourse, by John Ward, and a Declaration by Isaac Smith, preceding the Ordination Prayer: with a Charge delivered by Joshua Toulmin, M. A. 8vo. 1s. Dilly.*

The first discourse, by Mr. Wright, represents the regard which Christians owe to their ministers, on account of their office and character. The second, by Mr. Ward, is an address to Mr. Smith, recommending a strict adherence to the doctrine and principles contained in the New Testament: the declaration made by Mr. Smith recites his reasons why he chose to exercise his ministry among protestant Dissenters; and the charge, by Mr. Toulmin, shews why, and in what respects, watchfulness is a duty incumbent on ministers.—Plain and useful discourses.

## C O N T R O V E R S I A L.

*Materialism philosophically examined, or, the Immateriality of the Soul asserted and proved, on philosophical Principles; in answer to Dr. Priestley's Disquisitions on Matter and Spirit. By John Whitehead. 8vo. 2s. 6d. in boards. Phillips.*

The principal object of these Remarks is to prove, that intelligence and thought neither are, nor can be, the result of any modification of matter: and consequently, that there must be in man a principle distinct from his body.

In the first and second sections the author maintains, that the doctrine of the solidity, impenetrability, and vis inertie of matter is well founded, and that these are the only properties essential to its existence; that allowing the powers of attraction and repulsion to be essential to the being of matter, they would notwithstanding be utterly incapable of producing sensation, reflection, and judgement; it being just as impossible for attraction and repulsion, however modified, to produce these powers, as it is for any one thing to produce another, with which it has no affinity.

In the third section he asserts, that personal identity, and a resurrection of the same being, is impossible on the system of materialism; alledging, that all the parts of the human body are dissolved, and reduced to their pristine state by death; and that

that a recomposition of these particles would be a new creation; and the second man, a distinct being from the first.—But is there any absurdity in supposing, that the Deity may restore the same body, with the same properties, the same sensations, and affections, after any imaginable interval? This point will at least admit of several arguments, in favour of Dr. Priestley's hypothesis.

In the fourth section he endeavours to shew, that the doctrine of the materiality of the soul is anti-scriptural; that our Lord and his apostles speak of the soul as a principle, separate and distinct from the body.

In the fifth he considers the union of the soul and body, and their natural affections; observing, that the influence of an immaterial spirit upon matter is no more difficult to conceive, than the power of attraction, the reflection of the rays of light from a surface which they never touch, and the like natural phenomena.

In the sixth he proves, that the Christian fathers had not the least idea of Dr. Priestley's notion; that they uniformly assert the existence of the soul, as a principle, separate and independent of the body.

In the conclusion he shews, that the Deity is not a material being; that space is not the immensity of God; and that the divine nature does not penetrate bodies, nor is extended.

In these disquisitions the author appears to be no contemptible metaphysician; and if we had not, in *some measure*, anticipated the subject, we could have extended this article with pleasure.

*An Apology for the Baptists.* By Abraham Booth. 12mo. 1s. Dilly.

About the middle of the last century, some few Baptists in England, of whom John Bunyan was one of the first, maintained, that the want of baptism was no bar to communion, and acted in conformity to that opinion. Some time since two pieces were published in favour of this practice, intitled, *A Modest Plea for free Communion at the Lord's Table, between true Believers of all Denominations*, by Pacificus; and, *A Modest Plea for free Communion at the Lord's Table, particularly between the Baptists and Pædobaptists*, by Candidus. In support of this opinion, these writers urge the propriety, the utility, the necessity of bearing with one another's mistakes, in matters that are not essential; among which they include the ordinance of baptism. Mr. Booth, to exculpate himself, together with a great majority of his brethren of the Baptist persuasion, from charges of an odious nature, endeavours to shew, that 'they cannot receive Pædobaptists into communion at the Lord's table, without doing violence to their professed sentiments, as Baptists; and to answer the principal objections which their opponents have alledged against them.'—'While our brethren, says he, revere the authority, by which the apostles acted, and while they believe, that infant sprinkling is not bap-



baptism, they are obliged in virtue of those ancient precedents, and by all that is amiable in a consistent conduct, to admit none to communion at the Lord's table, whom they do not consider as really baptized, according to the command of Christ.

## M E D I C A L.

*Thesaurus Medicus: sive, Disputationem, in Academia Edinenfi, ad Rem Medicam pertinentium, a Collegio instituto ad hoc usque tempus, Delectus, a Gualtero Smellio, S. P. E. S. habitus. Tom. I. 6s, in boards. Murray.*

Inaugural dissertations, on taking degrees in medicine, in Scotland as well as in foreign countries, are usually written at a very early age, when their respective authors cannot be supposed to have acquired much experience in medicine. But if, on this account, those essays seldom afford any practical observations that are new, they often however display great ingenuity, and deserve to be considered as valuable dissertations on the subjects of which they treat. Actuated by an opinion of their utility, the editor of this volume has formed the design of collecting, and republishing the most distinguished of the medical theses which have appeared in the university of Edinburgh, for about these fifty years past.

The present volume contains the following dissertations: De dolore, by J. Monteith; De infantum morbis, ab infantia ortis, by J. Jameson; De secretionem bilis, by A. Murray; De tabe purulenta, by J. Armstrong; De calore, by J. Lindsay; De morbis ex animi passionibus orientibus, by W. Schaw; De emeticorum usu, by J. Fothergill; De aceto, by S. Worthington; De partu, by S. Threipland; De aere, aquis, & loci, by E. Macfart; De crisi in morbis acutis, by T. Elliot; De rheumatismo, by D. Clerk; De morbis venereis localibus, by J. Lind; De luce, by A. Wilson; De febre remittente, by F. Home; De ictero, by C. Drummond.

## M I S C E L L A N E O U S.

*Consideration on the Breed and Management of Horses. 8vo. 2s. 6d. sewed. W. Davis.*

The intention of this ingenious, elegant, and useful performance is to induce his majesty, to whom it is dedicated, to improve the breed of horses by appointing and supporting public stallions. Our author's observations upon the management, shoeing, &c. of horses, appear to be the result of good sense and experience.

When we consider the information which this pamphlet discovers, we are ready to ascribe it to some practised horse-dealer; when we observe the manner in which it is executed, we can only suppose it to be the work of a lettered gentleman. His country will have uncommon obligations to him, if she will follow his advice.---Horace says, *post equitem sedet atra curae*. We  
fin.

sincerely hope this writer will never have such a companion as long as he is able to bestride a horse.

*An Essay on Castrametation.* By Lewis Lochée. 8vo. 4s. sewed. Cadell.

'Castrametation, in its precise meaning,' says Mr. Lochée, is the art of measuring, arranging, and ordering camps; but it has sometimes a more extensive signification, including all the views and designs of a general in the choice of his camps.'

Mr. Lochée has collected some observations and maxims from several writers on the art of war, particularly encampments, remarking the properest places for a camp, the manner of placing the tents, with their sizes, distances from each other, &c. also the different guards and regulations.---This tract is illustrated with nine plates, and dedicated to the prince of Wales.

*An Answer to a Book, intituled "An Inquiry into Facts and Observations thereon, humbly submitted to the candid Examiner into the Principles of a Bill intended to be offered to Parliament, for the Preservation of the Great Level of the Fens, and the Navigation through the same, by a Tax on the Lands and a Toll on the Navigation."* 8vo. 1s. 6d. Cadell.

Both parties having now submitted their case to the consideration of the public, we may presume that the bill intended to be offered to parliament will be modelled with a particular regard to their different claims.

*A Nomenclature; or, Dictionary, in English, French, Spanish, and German, of the principal Articles manufactured in this Kingdom, &c.* By Daniel Lobo. 4to. 12s. Nicoll.

A Dictionary in English, French, Spanish, and German, of the principal articles manufactured in this kingdom; especially those in the hardware and cutlery trades; goods imported or exported, and nautical terms; interspersed with phrases peculiar to trade and commerce in general. The work is chiefly intended for the counting-house, but may be useful to many other persons.

*Letters of Momus from Margate.* 12mo. 6d. Bell.

These Letters describe the characters of some of the company at Margate in the year 1777. They are collected from the St. James's Chronicle, and appear to be the productions of a man of humour and vivacity.

*A Letter to Sir Harbord Harbord, Bart. &c. with particular Observations in the Conduct of Thomas William Coke, Esq. of Holkham, &c.* 8vo. 1s. 6d.

An Account of private transactions, that cannot in any degree excite the attention of the public.

